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A Bible Story in the Crucible.

STORY OF THE EXODUS

VOL. 16

Remarkable Happenings-Modernized for Modern Readers--Mathematically Hustrated and Analyzed.

[Copyrighted 1897, by W. H. Bach.] THE EXODUS.

Among the remarkable events that took place during the experience of the Israelites in Egypt, and on their way out, the exodus deserves special atten-

According to the account given in the Book of Exodus, the Israelites, headed by Moses, had decided to leave Egypt. As they knew they could not get the consent of the reigning Pharoah, they told him a story about wanting to go out three days' journey into the wilder-ness to offer a sacrifice to their God. Pharoah, however, suspected something and declined to permit it. After some plagues, he gave his consent provisionally; and after some more plagues, de-cided he would let them go anyway

they pleased. Their host was enormous, according to the account. Exodus x. 8-9, reports Pharoah asking: "But who are they that shall go? And Moses said, we will go with our young and with our old with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

and men.

Pharoah objected to all of them going, but proposed that the men go; that, however, was not satisfactory, and after a few more plagues they were or-dered out and instructed to go at once. They, therefore, departed, leaving Egypt in one night. This multitude consisted of "600,000 that were men, besides children."- (Exodus xii., 37.) Think one moment of a multitude of people consisting of 600,000 fighting of it. men, with their wives, children, flocks nud herds, getting ready to leave a country and leaving it in one night! Imagine what a procession it would make! Did you ever see a large body of people getting ready to move? It

been very husky walkers, as well as But this is not all. They carried their gatherers of their own goods and the flocks and herds with them. They could goods of their neighbors, to cover this distance in the time mentioned. But as Succoth, where we are told they would have a space 100 feet wide and went (Exodus xii., 37), is north of Ram-eses and the Red Sea is southeast, they this caravan each night. If they eneither did not go to Succoth or did not camped in a perfectly square body it go to the Red Sea. The reader can de-cide this matter for himself. Certainly or a little less than five square miles.

they did not travel from Rameses to the Red Sea, a distance of 225 miles, in the same night they gathered up all Exodus xiii., 18, says: "But God led their flocks. Yet all through the narra-the people about through the wilderness tive we are told of the very remarkable of the Red Sea; and the people of Israel day in which they were brought out of went up harnessed (margin: 'or, by ranks of five') out of the land of

to Egyptian power. It was here that that only fightingmen marched in Pharoah found them when he followed ranks, the carayan of fighting men was 56 miles 4,320 feet long. If the entire

While they were encamped in this caravan marched in this style, the caravan marched in this style, the caravan was 284 miles 480 feet long. If and they were afraid they would be the same ratio of cattle was used as be-again returned to captivity. But they fore, the caravan would reach a dis-were miraculously protected. In the tance of 852 miles 1,440 feet. When morning the sea was divided, so they night came, if they stretched out to walked through it on dry land. "And enable them to lle down, their process the children of Israel went into the sion would be in the vicinity of 1,500 midst of the sea on dry land; and the miles in length.

waters were a wall unto them on their right hand and on their left." (Exo-dus xiv., 21-23.) Of all the miracles ever produced, the set of a miracles in the set of t

this is the greatest. Imagine an army passing through Lake Michigan on the dry bottom of the lake and the waters piled up in a high wall on each side of them! Suppose some one told such a there is the provided and the such a story to day. But the Fermitian with the the second due to the base of a little over two-thirds of them! Suppose some one told such a story to day! But the Egyptians pushed after them and the sea rushed back and two persons, they would cover 45,000,destroyed them all; horses, charlots 000 square feet, or 642,857 square feet

or about 15 acres for each tree. But if people and cattle both encamped But wait a moment: According to Exodus, Ninth chapter, there was a severe murrain, which killed all the cattic, under the trees, each tree must have sheltered 1,028,577 square feet of sheep, horses and asses. Where did the ground. But they grew big things in those days. Later on in the history of the animals come from that hauled the

charlots? This murrain took place the same year as the Exodus, and, judging Exodus, they sent spies to examine the from the record of events of that year, must have been within a few weeks country ahead of them. The spies reported that they found people with whom their size was "as grasshoppers" when compared. An exceedingly large

Think what a host perished that day! As there, were 600,000 fighting men grasshopper might be an inch among the Israelites, there must have Prohaby, the average height of been a still greater number of Egyp, ing men would be not less than fiv Probably, the average height of fighting men would be not less than five feet tians, or they would not have been so badly scared when they saw the Egypten inches, or 70 times as high as a' jumbo grasshopper. These men whom of people getting ready to move? It takes hours to form and get them into shape, after weeks have been spent in training for the event. But here we have a disorganized mob gathering up all of its belongings and leaving a coun-try in one night!

If there were 600,000 fighting men in Why does history not record something presents so much to the people as the the caravan, we cannot estimate the entire caravan at less than 3,000,000, in so miraculous a manner? Events paim tree is to the natives of the coun-

and for the incidentals mentioned, of which no exact estimate can be made, certainly half as much more would be necessary, or a total of about 7,500 yards for this one job.

They must have had tools for all this work, and they must have carried them with them on their journeyings. These tools must have beep quite varied, as they used them to cut stone, make jewelry, beat gold, cut lumber, make tents, kill animals, tan their skins, etc. For the ephod must be had rubles, topaz, carbuncle, emerald, sapphire, diamond, beryl, onyx, jasper, agate and amethyst. Tools must have been

necessary to cut and prepare them for How much gold, silver and brass was used in this work is a nuestion that has been asked a great many times. We will see if we can make a rough esti-mate of it. We cannot give it exact, as all the figures are not given. But

we are told what amount was gathered in offerings made by the people. Priestraft, however, rarely stops at offer-Exodus xxxviii. and xxxix, give the

imounts, and in them we find the folowing definite figures: 29 talents of gold; value, \$26,280 per

alent. 713 shekels of gold; value, \$8.76 per hekel. 100 talents of silver; value, \$1,642.50

70 talents of brass 2,400 shekels of brass.

301,775 shekels of silver; value, \$0.5474 per shekel, or 54 cents 7.4 mills. The last was collected by the offering mains to be seen; but to the onlooker of ½ shekel by each of the 603,550 it would naturally suggest itself that a fighting men. (Exodus, xxxviii, 20.) This silver and gold was to be pure. It preach and practice the divine doc-This silver and gold was to be pure. to preach and practice the divine doc-United States compare made of metal trine of the brotherhood of man, nine parts pure and one part alloy, and should be able to affiliate with itself, 25.8 grains of gold and 412.5 grains of and not divide into sections, each with silver are made info one dollar. Using this as our basis, there was collected: 3 tons 211 pounds 0 ounces of gold in the world for all societies, and if

15 tons 551 pounds 1.8 ounces of gold. each is advancing the social ideal in Some good authorities claim that the some form it is a matter for rejoicing, noney of the sanctuary, which was The special concern with which this noney called for in this case (Exodus xxx., 13), induces to the theosophical crusade was twice the value of, the ordinary money. If this is correct, the above amount of gold and silver should be doubled. Even then it would be but tons.". The lectures as a whole have, a portion of what was used, as can be readily seen by reading Exodus, Chap-ters 25 to 32. called for in this case (Exodus xxx., 13), adhesion to the theosophical crusade

I have been unable to learn the value intense attention of her audiences. or weight of the brass talent and shekel, and can, therefore, gain no knowledge of the amount of brass re- Christ, be restamped with the name of quired to build this tabernacle and its Mme. Blavatsky and sent into circulacontents. But no matter how many tion as Theosophy?

PREPARE

and haugings for the Aik, Tabernacle control of the second acts on the same atoms with vibratory Studies in Spiritual Thought

Those who take pleasure and find for two hours with a scholarly, logical ual force is not sufficiently potent to

Those who take pleasure and fine for two hours with a profit in following a mind of finer and noble discourse. mental mould into the finer, more ethe-real realms of thought, will greet with welcome every spiritual contribution from the gifted pen of Lilian Whiting. The spiritual realm seems to be her The Theosophists cal native and abiding place, in conso-nance with which her habitudes of thought are formed. The spiritual and speak of its plane of existence as the astral world. Psychic scientists, like Professors Crookes, Alfred Russell world is the truly real world. In a recent contribution Miss Whit Wallace, Professor William James, and

others call it the ethereal body and its plane the ethereal world, and it is also ng gives expression to the following ine criticism on the teachings of Mrs. spoken of by some as the psychic body Annie Besant, which will be apropos and the spiritual body. St. Paul uses the latter term. But in any case the at the present time; Mrs. Annie Besant has given three

same thing is meant, and the existence lectures in Boston within a few days of this finer and ethereal duplicate of past and has founded a new theosoph-ical society in this city, with twenty the outer body is a fact as well attested now as any physical fact. The process called death is simply the disengaging nembers, as a branch of her own, which has its head quarters in India, and is thus distinct from the American society of this ethereal body from the outer case and setting it free to live in the ethereal world. This is the real world which has its headquarters in New York. Just why there is need of two -this world of the unseen and the more intense forces. It is here that the real theosophical societies and in what wise they differ, save as the personality of ife begins-the life for which this presthe leaders is concerned, is not clear to ent one is an experimental state, a re-hearsal, so to speak. It is as much the average mind. Tho society already existing in Boston, which has a record nore real and positive and potent than this as electricity, which is invisible, is more potent and more positive than the of a dozen years or so, has rooms on 1,775 shekels of silver; value, 80.5174 per shekel, a silver; value, or Thursday a weekly reunion on Thursday evenings, and a library always open to its members. Its ad-

lumbering stage-coach. The perception of immortality is in ne's spiritual nature; but the demonherents are among the representative stration of it is in the inter-communion people of the city. Just what Mrs. Bes-ant's new branch of twenty will do rebetween those who have passed into the ethercal and those who are still here in the physical world. Recently one in the ethereal wrote as follows through the hand of a medium. "For I say that the soul has divine

powers, and if you will but find your soul and develop its divine potency, there is opened before you a new heaven and a new earth, in which absence is not for death and where the whole universe of love is yours. * * * The loss of the soul; that is the malady of the day, and to find the soul is the

Yet just here let it be said: Why should the way of life, as taught by

literal sense of rebirth into this world

over and over again, is held by many

theosophists, but is not obligatory at

all, and there are many who do not in

the least accept it. Theology is by no

means identical with theosophy, but

then neither is theology identical with Christianity. For the most part it has

almost as little in common with the

teachings of Christ as it has with as-

tronomy or geology. Mrs. Besant's lecture on "Immortality" was a very remarkable discourse. "Science," she

said, "instead of inferring the existence

of forces from the presence of forms.

intelligence could work apart from its

force, and the result is no more strange than that the vibrations of light acting on the optic nerveenable man to see the stars millions of miles in space. One may sit down alone; shut out all the demands on the the senses, and he need not necessarily be in either darkness or overcome these, to shut them out is an aid. In this entire freedom from im-CONFUSION OF TERMS. CONFUSION OF TERMS. There is some confusion of terms re-garding the subtle body, of which the physical body is the mere outer case. The Theosophists call it the astral body, pressions on the senses one may form the mental image of his ideal life. Of

course it is superfluous to add that this ideal must be noble; must be the spin-itual ideal that comprehends lofty purposes and generous alms. An ideal of selfish ease and indulgence is ruled out of such conditions as these. But, given, the ideal that is noble-and there are few persons whose deeper aspirations are not noble, however imperfectly they sometimes manifest themselves-and the very stars in their courses light for it. All the forces in the universe are ranged on its side. It is "the breath of God" which fills the soil.

Hold, then, this high ideal of one's life and purposes firmly in mind. Stamp it on the plastic vibratory atoms. Create it in the astral. Behold one's own life as in vision, set in the scenery of beautiful and inspiring circumstance; Hold firmly the vision of health, hap-piness, harmony. Fix it on the "flow-ing conditions," as Emerson well calls them, by this clear and brilliant conception of its aspects. In this intense mental power of will, held with concentrated and intense aspiration toward the divine, ail discords will dissolve, all inharmonies flee away, all barriers will disappear. For all these things are plastic to the intense desire of noble purposes and achievements. As Emer-

son says, "When a god wishes to ride, every chip and stone will bud and shoot out winged feet to carry him." MENTAL TENSION.

This state of mental tension is mag-netic. It will draw to itself all the elements for a new creation, as a magnet draws steel filings. Space has for it no limits. The mere conditions of material life hold over it no power. It is the assertion of the soul, of the divinity within, and thus is creative.

Holding always the mental image of way of salvation. You will never find all material conditions as a means to way of salighton. You will never ind it unless you give yourself time to think, time to pray, time to realize that you have a soul. * * You waste more time brooding over the past, which you cannot recall, or in antici-the guild an end, one may create the successful conditions. Whatever he desires, un-selfishly, for the good of his work, to aid in the unfoldment of his powers and which you cannot recall, or in antici-the fulfilment of their design, that nay never meet, than would help you divine potency shall there open a now

to possess your soul in the living pressible and a new carth. ent. * * I speak the most sober and In the ether are the most marvelous literal truth when I say that if you did potencies as yet undreamed of in our

SPIRITUAL INSTITUTE FRAUD. To the Editor .-- Please state that, having re-

xil., 38). But leaving out any following main to enlighten the present age. examine this enormous multitude.

Let us suppose they marched army style. That is, shoulder to shoulder, with itself and others. First, we have and the ranks were one pace apart, or so that an "about face" would leave Sea, but on the contrary, went directly them in a natural soldier's position; from it. Second, Etham and Pi-bahicach person would require a space of roth, where we are told they did go, about 30 inches square; 3,000,000 peo- were not on or near the Red Sea. In ple would require a space of 18,750,000 fact, according to the maps shown in square feet. Supposing this body formed its ranks 100 feet long, the pro-cession would be about 100 feet wide and 35 miles 2,700 feet long, not counting the herds. Allowing that they had as many cattle as they had people, which would be a fair estimate, they wilderness of the Red Sea." would require at least three times as much space as the people, or about 105 days' journey into the wilderness of miles long and 190 feet wide. We would Shur, without being right in the midst therefore have a procession about 140 of the Philistines, which the Philistines miles long and 100 feet wide.

During the late war, the greatest number of soldiers that were in service Red Sea without coming in contact at any one time were 1,500,000, or about with the Egyptians who had garrisons one-half the number of this caravan. They were marshalled by the best of sula. They were practically surgenerals, handled by the government, trains were pressed into service, railservants of the government, yet no such among themselves because they had boards, and for each corner, two feat was ever accomplished in that or no meat to eat. They were supplied boards. These boards were to be 10 any other war recorded in history. them.

When Napoleon crossed the River Niemen, it took his army of about 230,-000 men three days and three nights to cross the river on three bridges and marching in close file." This army was not to exceed one-tenth the size of the cattle and flocks, and we will realize how impossible the event is.

The passage of the Persian army across the Hellespont is said to have taken seven days and seven nights, two bridges being used and the army passing on one bridge while the animals and their chariots passed on the other. This army is said to have consisted of 900,000 men.

After they left, Pharonh and the neople became dissatisfied at having let the Israelites go, and decided to follow them. By morning the Israelites had reached the Red Sea, and there they saw the Egyptians following them. Is this possible? Let us see. They started from Rameses and during the night they not only gathered together their flocks and herds, wives and chil-

this manner.

But is this statement within the range

with any degree of justice. With them went up "a mixed multitude" (Exodus xil., 38). But leaving out any following of Bedawin tribes, who may have gone with them and may not, as the Bible does not make this part clear, let us they went out into the wilderness of mense number of cattle they had at shur," different times.

What did these people carry with It is hard to harmonize this passage them? Did you ever stop to consider? seen that Israel did not go near the Red We are told they traveled in the wilderness 40 years. Think of the amount of clothing they must have had. An average of one suit of clothes a year would require 120,000,000 suits of clothing. Of course, their clothing was very lim "Helps to the Study of the Bible," they ited.

were about 250 miles away from it, When they made the Tabernacle in Third, we are told in Exodus xili, 17-18, the wilderness, they had for the inner that "they were led not by the way of ark gold, silver, brass, blue, purple, Third, we are told in Exodus xiii., 17-18, the Philistines, although that scarlet, fine linen (or silk), goat's was hair near," but were "led by the way of the rams' skins dyed red, badgers' skins, oil for the lamp, spices for the anoint-They could not have gone over two ing oil, and oil for the same, and spices for sweet incense, onvx stones and stones for the breast-plate.

Of gold, there must be enough to cover the ark entire, make candlenever regarded with favor. They could not go down the shores of the sticks, lamps, cherubim, mercy seat, rings by which to carry the Ark, and to overlay the handles by which it was throughout the entire Sinaitic peninsupported.

'The covering, or outer tabernacle, must be made of boards as follows: After they had been traveling but a For the south side, 20 boards; for the roads and telegraphs were the placid short time, they commenced to murmur north side, 20 boards; for the ends, six

no meat to eat. They were supplied boards. These boards were to be 10 with manua, but that did not satisfy cubits, or a little over 18 feet 2% inches long and 11/2 cubits, or a trifle over 321/2 What had become of their flocks and inches wide, and were to be covered herds? They took them with them; with pure gold. It will be readily seen they did not travel very far nor that 20 boards were required for each very ravidly after their first forced of the sides, six boards for each of the march, as it took forty years to pass ends and two boards for each corner. not to exceed one-tenth the size of the Israelitish caravan, if we use one of the smallest estimates of their number given by modern critics, and contained ing men. Add to this the care of their ing and facts and two boards for each corner, covered the entire Sinaitic peninsula, ing 40½ feet, or a total of 2,970 square feet. This was to be overlaid on each ney wide by eight long. They had plenty of time to care for them under such conditions. Why did they not cat the such conditions why did they not cat the such conditions. such conditions. Why did they not eat Besides this, the tongs must be made of them, if they were suffering for food? pure gold, and the snuff dishes, dishes, Their entire travels were crowded into covers, spoons and other furnishings, two years, while thirty-eight years are the same, and gold enough must be had to make chains and other ornamenia not touched upon in this account. Let us take some figures in connecfor the officiating priests. Tons would

tion with this multitude: For instance, be required to supply the entire de-when they camped at night, they would mand. (Exodus xxv., 26, 27.) want room to lie down. As they were This tabernacle must be covered, first active people, living out of doors the With 10 curtains of twilled linen, each greater part of the time and accussione to be 51 feet long by 7 feet 31/2

tomed to violent exercise, they were inches wide. This must be covered doubtless of good stature. We will, with curtains of goats' hair, or 11 curtherefore, be safe in saying that each tains, each one to be 54 feet 8% inches one would require a space at least five long by 7 feet 3¹/₂ inches wide; this feet long and two feet wide in which must be covered by curtains of rams' to sleep with any degree of comfort, skins dyed red which would require at While some would require more, the least one more curtain a triffe larger children would require less, and that than the last and this was still to their flocks and herds, wives and chil-dren and all their belongings, even tak-make it necessary to occupy 30,000,000 skins. This last curtain would require ing their kneeding troughs bound up square feet of territory for a camping over 500 yards (as the largest inner curtain contained 487% yards), and not less than 5,000 badgers' skins would be

necessary for its construction.

xii., 84), and borrowing from their neighbors all the gold and silver jewels and raiment they could get (Exodus that each person could have room to lie down and kept the same width of the same width of This was all to be enclosed in a court (Exodus xvii), which was to be managed to get this vast multituide to the Red Sea by daybreak. What a good-natured lot of people these Egyp-tians must have heen to lend that i tow-for each two persons a little area to the persons a little area to the line linen. This court for each two persons a little area to the line linen. would be 1824 feet long and 91.2 feet tians must have been to lend their jew- for each two persons a little over twoels to people who were going away in thirds of the space occupied by a double wide and 9.12 feet high, and would require a curtain containing 5541/2 square

yards of fine linen. There must also Just imagine a section of land 100

THEOSOPHY AND THEOLOGY. tons were used, it did not take as much

as it does for a nian to stand before a nineteenth century audience and vouch for the truth of this story. In fact, compared with the miscellaneous assortment and quantity of goods carried by this carayan, the ark of Noah set sail comparatively empty.

Some marvelous events occurred during this time. For instance, according to Aaron's story to Moses, he took the gold ornaments off from the people, put them in a fire and melted them. They still had gold after supplying the tons that were used to construct the tabernacle, and its furnishings, as well as for other purposes too numerous to mention. Yet, marvelous to behold, when he melted this gold and permitted ruption, but he that soweth to the spirit to cool, it came forth a calf. (Exo-dus, xxxii., 23, 24.) And the people said: "These be thy Gods, O Israel, which have brought thee out of Egypt." t shall reap life everlasting." That is to say, live nobly, and one is living on into the great realities of peace, joy, and the realization of divine things; (Exodus xxxi., 8.) Even after all the live meanly, which is sowing to the wonderful things that had been done flesh," and of this meanness shall he for them, the people had more confireap the corruption of all evil things. The doctrine of reincarnation in the

dence in a calf made by themselves than they had in the Bible God. But Moses, not to be outdone by Aaron, took the calf, burned it in the fire, ground it to powder, sprinkled it on the water and made the people drink it. Imagine gold being burned, pow-dered, and floating on water waiting for the people to drink it!

Baron Munchausen said that he bad thrown his hatchet up and it stuck in the moon. If anyone did not believe it, he might go to the moon and see. If anyone does not believe this story, he is given the privilege of going back to the days of Exodus and proving it.

now studies the forms as manifested in the forms." She instanced the experi-The above is one of a number of stories of the same sort that I have arments of Von Reichenbach, who disranged. Every calculation is mathe-matically correct. The authorities covered that luminous emanations proceed from crystals, magnets, and from used are the best consisting of the the human body, proving that this "Helps to the Study of the Bible," is-sued by the Oxford press, the Britan-nica, and such Christian authorities' as structure is a magnet. Professor Bensuch by the Oxford press, the Britan-jamin F. Pierce, by the way, declared nica, and such Christian authorities as Profs. Sayce, Maspero, Sunderland, and ell Institute in 1876, as will be seen in phrasing, a thing not of sense but of others of the same class,

there of the same class, I have been solicited a great many and his words are quoted in the "sectimes to publish them in book form, ond series" of "The World Beautiful," so they can become the property of the my own little work, but I have not a world. I have, therefore, decided to copy at hand to quote them here, as I send samples of the stories to the Spir- would be glad to do, for they are very itualist and Liberal papers and see if great, and Professor Pierce gave, so far the people want them. They will be printed in clear type, on good super-calendered paper; bound in cloth, and sold at retail for 50 cents per copy. There will be ten or twelve stories sim-Mrs. Besant noted, too, that in the ilar to the one published above. If you would like to have the book published, send me your subjectiption, and if human body there were etheric currents generating magnetic waves and receiving and corresponding to them, enough are received to warrant it, the A man thinking intensely generates book will be published at once. and their presence can be revealed by

Lily Dale, N. Y. 3 W. H. BACH. the galvanometer. She showed, too that human consciousness can work in

A cheerful face is ilearly as good for some form of matter subtler than the invalid as healthly weather.-Franklin.

Let us teach ourselves that honorable step not to outdo discretion.-Shakter. There was some medium in which life. speare.

physical medium, and that, concerning ought to be calm and tranquil.—Cicero. There are some people who give with the astral body. Thus she went on

FOR WAR! moved to Salt Lake City, Utah, I would like my correspondents to address me accordingly. would also say that I am no longer connected in If theosophy wished to differentiate itself from theology every one could understand the reason, but theosophy any way with the so-called Psychic and Spiritual and Christianity, in any true sense of either, are identical in the main issues, and are the pure interpretations of the teaching of Jesus. No one ever taught Institute at 1423 Market street, San Francisco. the brotherhood of man as a vital prin-Fraud, and nothing hut fraud, is palmed off in that ciple of life, as he taught it; no one has so perfectly taught the fatherhood of God. 'The "karma" of theosophy which is sometimes held to be some corner, upon credulous dupes. More anon. mysterious dispensation, is simply and only a belief in cause and effect, and is San Francisco, Cal. N. F. RAVLIN. the same truth as that expressed by Jesus when he said: "He that soweth to the flesh shall of the flesh reap cor-

DIVINE POWERS.

ten. On the

potency

lem in physics. It is as demonstrable

but possess your soul and exercise its silence for this, although, if the spiritpowers, death or separation in this philosophy. Science has discoveredworld would cease to exist for you, and one authority being Professor Draperthe miseries which haunt the human that in this ether are registered scenes, race would disappear. For the whole actions, thought; when one thinks in of the evils that afflict society arise solitude and silence he is really and from the lack of seeing things from the literally writing on air, and those in the standpoint of the soul."

ethereal world may read it. One in this world who has the spirit vision may In this paragraph there is expressed it. Out of this ether one who the truth that will transform the individual life and uplift social conditions. may draw at pleasure the elements that The soul has divine powers; that is to combine to make his future life sucsay, man, himself, heing essentially cessful and beautiful.

and primarily a soul, has divine pow-It is in this etheric realm that the ers that are designed to control cir-cumstances, to create conditions. As these powers develop and assert their ure in this more real world shall be deinnate potency man is less and less at pends wholly and entirely on ourselves the mercy of chance combinations of at the present time. The future is alevents. He learns to rule wisely the ways the evolutionary result of the course of his ouward progress. He past. As childhood and youth predelives on into a more real world. Withtermine manhood, so does the life in in one night or one morning the individthe physical universe determine the imual who has found the clew to the labymediate life in the ethereal universe. rinth of his own inner forces may dis As one leaves this world he enters that. solve and dispel all his immediate con-

ditions, and create wholly new combi-Thoughts like these belong to the nations. "There is a power in to-day spiritual practical-not to the visionary, to recreate the beautiful yesterday," as many suppose. For the spiritual is the real, as is coming to be more and more apprehended. The finer forces are most permanent, most lasting-are sound; or if its significance, if it held eternal.

any, were involved in some abstruse Without the principle of immortality and abstract form with no practical in one's spiritual nature, the idea of bearing on daily life, it would not be worth the paper on which it was writimmortality could not be thought nor apprehended; the approximate demoncontrary, no possible asstration of immortality is found in the sertion regarding external facts could be more deeply true and practically appositive experience of communion beween the living and those in that other The method is as scientific as a problife beyond.

JAS. C. UNDERHILL. Hammond, Ind.

as a chemical combination. It is-as the spiritual plane-a process similar to any formation on the physical plane. First, then, thought is the most pow-erful of forces. All circumstances and

Have you forwarded your dollar to defend the Babe will? If not, do so bedissolves, creates, stamps with whatever form it desires. Intense desire is spiritual force and fixes a clear mental conception, as a mold fashions and fixes fore October 15.

If Spiritualism is dear to you, if it some form of matter subtract than the the form of clay. Let one mentany re-nerves, and that it must be able to ognize and accept this truth in his in-work in something that could vibrate ognize and accept this truth in his in-tital effort in this new creation of his has blessed you, if you want in the fu-ture Spiritualists to have the right to will their property as they please, and The recognition itself uplifts him be sustained by the law in so doing, is proper plane, that of spiritual then send in your cash at once to aid in to his proper plane, that of spiritual the defense of our loyal sister, Mrs.

TRANSMITTED THOUGHT. Babe's will. Now, there is in the ether a quality FRANCIS B. WOODBURY, Sec'y bolding her audience in rapt attention that transmits thought. Mental force 600 Penna. Ave. S. E., Washington, D. C.

What Are You Going to Do About It. conditions are plastic to it. Thought

A CONFLICT IS COMING THAT WILL SHAKE THE VERY FOUNDATIONS OF THE GHRISTIAN WORLD!

Proofs of the Existence of the Soul. IMMORTALITY ESTABLISHED.

A Lecture by Mrs. Annie Besant, One of England's Most Brilliant Minds,

SPIRITUALISTS, THEOSOPHISTS, AND OTHER about the soul as long as any person is in the position ADVANCED THINKERS AT STEINWAY HALL, SEPTEMBER 14, 1897, AND DEEPLY INTER- liver. So long as a person holds that position, as some ESTS ALL-SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER, BY A. M. GRIFFEN.

In all ages of the world, among all civilizations and al peoples there has existed that ineradicable tendency of man which we find expressed in the words of a Roman, "Not all of me shall die." But that conviction is not in the ordinary sense of the word in itself a proof. It might be argued from it as found everywhere and at all times as apparently being part of human nature; but when I use the word "proof or proofs of the existence of the soul," I do not mean to appeal to that intuition nor to base my argument on that often expressed conviction.

I intend to try to lead you step by step along a line of thought which the materialist might begin upon although he would lose his materialism ere advancing very far, and I want to show you that in dealing with the soul investigation

THE MATERIALISTIC ARGUMENT.

Let us for a moment consider the basis of the materialtenor of their argument to conclude that, although they matter and mind, said, as you may remember, that science would probably have entirely to re-cast its concepnowadays matter is recognized as existing under condi- curve. tions that five and twenty years ago would have been re-garded as excluding the word "material," or as making it inapplicable.

Now, the old argument used to run, if I may just has tily go over it-for it was very familiar to me in the earwas worked out with extreme care. You remember the old line along which the development of thought was traced in the growing child; how it was said that if you took a child's brain, the thought it could produce was infantile in its character; that as the brain developed into boyhood thought grew stronger; that as the boy grew into a man thought grew more powerful, more subtle; that as the man reached maturity the thought ripened with the growing maturity of the man; that if at any stage of that man's life the brain was injured, then the thought was changed in its character; that if the supply of blood were injured, say as by any intoxicating liquor, then thought became confused with the confused state of the brain; that if you found fever so that the blood was in a bad condition, you had delirium affecting your thought; that if a bit of the skull-pan went in on the brain, at once thought turned. As the man grew old, thought weakened. When the brain began to decay, thought entirely vanished. If one little piece of the brain was eaten away, the faculty of brain disappeared. And then the argument was triumphantly summed up: If thought grows and increases and ripens with the growth and the increase and the ripening of the brain, if it varies with brain conditions, if it vanishes when the brain is seriously injured, if it grows weaker with the weakening of the brain, if as the brain decays thought power disappears, can we venture to say that when the brain falls to pieces after death thought rises triumphant from its ruins and exists in strength and in majesty? And the argument was a very strong argument, exceedingly strong to any one who was accustomed to reason from point to point and to follow wherever the process of reasoning led. But the whole of that argument was based on induction. A magnificent kind of conclusion can be reached by inductive logic, but there is always one difficulty in connection with any such argument. You must be sure that in any induction the whole of the facts are before you, for one fact omitted from your basis vitiates the whole of your conclusion. If one thing is left out the whole superstructure falls; and always the weakness of the inductive argument is the possibility of some one fact having been overlooked. Unless you are sure that you know everything in the universe of discourse, inductive logic does not lead you to a certain and finel conclusion. MATERIALISTIC ARGUMENT FALLACIOUS. Now, it was by the discovery of facts which were not included in that famous inductive argument that the whole superstructure fell to pieces. One fact alone would have been enough, but instead of one hundreds have come to the front. In my argument which is based on the constant relation between two things that constant thought is very much more active than when it was working in the brain.

SHE APPEARS BEFORE A LARGE AUDIENCE OF ist will listen to you at all. There is no good talking that thought is only the product of the brain-to use Carl Vogt's expression-as bile is the product of the people do, you must shake him out of that by facts that he will recognize before you can begin to talk about the soul, and as every one agrees that the soul is connected with consciousness, if we can show that consciousness ex-

ists apart from your constant relation between brain and thought we shall have made our first step out of materialism, and then we shall feel free to go further on in tracing the nature of this consciousness.

Now, speaking generally, a mass of mesmeric and hyp-notic experiments put it beyond the possibility of challenge that intelligence can work when the brain is paralyzed.

SCIENTIFIC EXPERIMENTS.

I prefer in dealing with this question not to take experiments which rest on the evidence of people who might be regarded as people to be challenged because we can proceed from step to step of clear and logical ar-gument, so that the most reasonable and logical of people phists. I had rather take some good scientific man, a mamay be led gradually to admit the existence of a soul, or, terialist, to begin with, because his evidence is so much at least, we can carry them at first to this point, that the more satisfactory. Always if you can get your opponent balance of argument is in favor of such an existence and to prove your case you do very well, I believe, according that undoubtedly something exists beyond the mind. to legal maxims, and to prove your own case out of the What that something is, is to be investigated by a dif- mouth of your opponent's witness is supposed to be a triferent method of study. And this is much when we can umph, I understand, in legal procedure. I shall theretake a materialist and show him that a line of thought fore summon into my witness box some of the doctors in and of experiment is open to him which will land him in Paris who are materialists-call themselves so; I am not a position which almost compels him to advance-places calling them names-but who are utterly unable to achim at a point where he can hardly logically stop, and so count for the results that they have themselves obtained. makes at least a prima facie ground which he may take as Quite honestly they say that they do not put forward a a platform from which to go further, as offering a suffi-ciently reasonable hypothesis to encourage a still deeper served—a perfectly sound and proper position and a very useful one to us.

Now, amongst their observations-for I haven't time

to dwell on them long-we find this: They have invented some apparatus which tests the physical condition of the istic argument with regard to thought and brain. It is an argument that now is falling entirely out of scientific state. They have some admirable instruments by which favor, but it held a very high ground in scientific favor they can measure exactly the beating of the heart, the some five and twenty years ago; and at that time you could take up writer after writer amongst the respected on. So that by means of these apparatus they can get a scientists of the world, and you would be led by the whole perfectly accurate record of the physical conditions of the person under observation, a quite necessary thing when did not say so in so many words, thought was really the you want to proceed slowly from step to step. The indid not say so in so many words, thought struggers and struggers and the production, the result, of matter. Professor Tyndall in strument that they generally use is one in which a revolv-that famous Belfast address, when he was dealing with ing cylinder, covered with black-lead paper, is set going with a pencil attached to some part of the patient's body, according to the nature of the observation-attached to tions of matter; and that is most certainly a true proph- a lever and the lever in turn attached to the body; so that ecy. Since the Belfast address was delivered, science has any motion in that part of the patient's body is reprochanged its conception of matter. It no longer gives to it the very narrow definition that it used to give in the the cylinder revolves the pencil would draw a straight line days, say, of the youth of many of us. We find that if there were no motion, but any motion will produce a

Now, suppose you had such a machine attached to your heart, you would get then a series of curves traced on this

black-lead paper showing the beating of the heart, and the slightest irregularity in the heart would at once be marked in a very magnified form in the curves traced by lier days of my own thinking—the old argument used to the pencil on this cylinder. So again, with any moverun, that thought was directly produced by the action of ment of the lungs. There is a definite movement of the the gray matter of the brain; that wherever such matter lungs and the curve would be recognized by any doctor. was found, thought was found in connection with it; that So again, if you are dealing with muscular contractions. wherever it was not found, thought was absent; and that it was even possible to trace a quantitative relation be-tween the amount of gray matter and the power of the thought. Not only was this put in a general way, but it tivity as the arm is held out longer and longer, the effort increasing with the length of the extension of the muscle. Now, all these precautions are taken in order to eliminate every possibility of fraud or cheating, so as to get an absolutely accurate physical record of the state of the patient's body; and they have thus shown that when a person is in a hypnotic trance the beating of the heart is entirely changed and finally reaches a point so slight that although the movement is thus shown on the revolving cylinder no instrument less delicate would show it was beating at all. The same with the lungs; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. There is a distinct trace which enables them to say whether or not the man with the outstretched arm heavily weighted is or is not in a hypnotic state. Now, what is the condition of the brain when the body was entirely either changed or disappeared, whereas when is like that? In the first place the blood supply is you again lifted that piece of broken bone thought re- checked. The blood moves very very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion the mind that expressed itself through that part of the but the blood is very bad of its kind, for as it is not properly aired in traveling in the arms of the lungs it is very much overcharged with all the products of decomposition, and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned. So that we get a person who cannot think with the brain; the brain is stopped. It is placed in a state where anyone twenty-five years ago would have said thought is impossible. You have brought about a physical condition where thought must vanish, and so it does as far as that physical body is concerned. The creature lies there as though he were dead; but you are able to reach him without altering these physical conditions; you are able to obtain from him mental results, and when a person is in that state you can show that his mental faculties are immensely stimulated, that his memory has quite changed his character; that he can tell not able to understand it. You will find that the mempast out of sight, that if you take up a Greek book and the man is ignorant of Greek, and you read over a page from that book he will repeat it word for word without Not only have you thus got a very different kind of memgence. A person who is stupid in his waking consciousness is often clever when he is under hypnotic control; relation must be shown to exist, and if you can get those not that he reproduces the thought of the hypnotizer, as stance, if it receives vibrations more than at the rate of same two things moving in an opposite direction, varying indeed he will do if he is made, but he will dwell on one-tenth of a second the impression is continuous; no inversely, then what becomes of your argument? Now, things where the hypnotizer is thinking on other lines longer successive. If your impressions come more than that is exactly what has happened in connection with the and will argue with him. Cases are on record where a man at that rate you get then a continuous line. If you get argument based on brain and thought and their constant- abnormally stupid has shown acuteness in his argument an impression less than one-tenth of a second you see that ly varying together. It has been found that they do not when he is in the state when the brain cannot work. And impression by itself. Now apply that to the states of constantly vary together, and still more that they some so over and over again you get placed on record these ob- consciousness of the later investigations, and you find times vary inversely; that is, that you may get a condition servations of abnormal knowledge manifested when the that a certain number of impressions can be made on the where the brain is partially paralyzed but where the brain is rendered incapable of same and healthy thought. ing to prove the soul, but I am going to prove that con- that you can make him see what is not visible, and you enced by the intelligence at the rate comparatively of ciousness may exist apart from a physical organism, for | can equally easily make him not see what is visible; that, | four or five thousand or more in the second. You may it is that which needs to be proved first before a material- for instance, you could make yourself invisible, and if live in the dream consciousness through a year and ev-

you like you can leave yourself tangible but invisible, so that he may walk dight up against you as though you were not there and start when coming against you he finds an obstacle that he cannot see. So you can alter the sense of hearing; you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can make him hear or not hear as you please. So you can hear he part is the the low provide the the force that could be exercised without any visible form being used, and so on; so that he was able to show definitely an intelligent entity able to recall the enced and when you are awake one second of physical conversation with him after death had been passed through. touch so that he shall not feel, or you can do the opposite a sweet oder when you present to him some repulsive article. You'can play with the senses as you can stimulate the mind, and prove still more than this by taking an or-

power. The moment he is out of that condition he is again a lunatic, but under hypnotism he becomes an intelligent thinker.

Now, these things are done over and over again. Suppose you prove that instead of thought varying with the state of the brain it varies against it; that when the brain is in a state of coma, thought is exceptionally active; that when the brain is paralyzed memory is exceptionally acute and brings back events that are long forgotten, what is the inevitable inference? That although thought may continually be expressed through the brain it is also possible to express it without the brain; that although it is true that many events remain in the normal memory and others are forgotten, that those forgotten events are not really forgotten; that they remain in consciousness although out of sight; that they can be brought up by consciousness although normally they have vanished. So that you are led inevitably, by these observations that can be repeated indefinitely, to realize that human consciousness is something more than is expressed through the physical brain.

I am not going to press the argument one bit beyond that for the moment, but you do prove to demonstration that there is more consciousness in a man than comes out in his waking moments when the brain is in its normal state of activity; that he has a consciousness wider than the waking; that under abnormal conditions this consciousness emerges; that it contains the record of events that the waking consciousness has forgotten; that it is able to exercise powers keener and subtler than the powers of the waking consciousness. So that you finally come to the conclusion that whatever human consciousness may be-and on that at present we will not dogmatize-that whatever human consciousness may be it is something more than that which we know in our healthy waking moments, and that there is more of us than is expressed through the brain; that we are able to produce more in consciousness than our brain allows us to express; and so we arrive at the rather startling conclusion that the brain is a limitation impressed on our consciousness, a partial instrument, instead of the producer, of thought.

MATERIALISTIC POSITION REVERSED.

That is, we have entirely reversed the materialistic po-sition. Instead of the brain producing thought, thought expresses itself partially through the brain. As much of it as can get through comes through and the rest remains for the time unexpressed but not non-existent. This is so much recognized now that all these French schools will divide consciousness and tell you about the waking consciousness and the dream consciousness, that which is called the subliminal consciousness, and all sorts of wonderful terms that I sometimes think do more to cover ignorance than to express knowledge, and we constantly find the most wonderfully complicated expressions which are intended to convey the idea that I have put into rather rough phrase, that there is more of us in consciousness than comes through the brain.

Now, all these discoveries have very much intensified scientific investigation along the lines of this consciousness which does not work in the physical brain, and you have men like James Sully, men like Sidgwick, that are leading English writers on psychology, giving a very large part of their time to the state of the consciousness which is outside the waking. Why, some years ago if people had studied dreams they would have been thought as foolish as Theosophists are thought now, but to-day the study of dreams is highly scientific. You need not be the least afraid of losing your character as sane and rational people by the study of dreams. On the contrary you will only be advanced people, going along the lines of the most advanced science, rather in fact beyond your neighbors than below them in intelligence; and this has been the result of finding out how much is to be learned by studies of the dream state, and that is our next step. Now, there have been certain very interesting physic logical measurements made, and if science is good at anything it is good at measuring. It is extraordinary the way modern science measures, the accuracy, the delicacy of it, the way in which by its balances it will weigh. I am afraid to say how tiny a fraction of a grain; and there is nothing in which science has made more remarkable advance than in the exquisite delicacy of its instruments whereby it measures what would seem immeasurably minute results. And another thing that is admirable is the wonderful patience of these scientific investigators. Clifford once spoke of the sublime patience of the investigator; and the term is not misapplied. Their patience really is sublime. They will do the same minute experiment over a hundred, or a couple or three hundred times, in order to be sure that they are right; and I hold that to be a most admirable quality, both mentally and morally; morally because it implies that love of the truth which will take unending pains before it will make an assertion or accept the record of a fact; and I say this all the more strongly because it is sometimes thought that Theosophy is against science. That is not so. We give the fullest admiration and reverence to the patience and the care, the reverence for truth, shown by the modern scientific man. All we object to is when they make inferences too hastily and then assert their inferences as definitely as they assert their facts. Then we get rather into quarrels, sometimes, with them, because we cannot take all the inferences they make, knowing as we do, that the inferences are based on incomplete knowledge of the facts. Now, one of the things that science has been measuring is the rate of the nervous wave in the physical organization, and how long it takes for a wave to pass along nerv you incidents of his childhood which in his normal state ous matter, to be transmitted from cells to cells-a fairly he has entirely forgotten; that he will sometimes speak a difficult thing to observe; I mean with the accuracy with language which he heard as a tiny child and has since en- which it has been done; but some of our German friends tirely forgotten so that if it is spoken in his presence he is especially, who are nothing if not accurate, have gone very carefully into these measurements. They have ory is so intensified in its immediate action, leaving the found out the fraction of a second which it takes for a wave or vibration in nervous matter to occur. so that they are able to tell us exactly just how long it takes for such a wave of nervous motion to travel, and that means how a blunder. Wake him up and he cannot say it, cannot many such waves can occur in any given track of nerve pronounce a single syllable. Throw him back into the within a second of time. They can tell how many such vihypnotic state and he will repeat it over again and again. | brations can be received in a second. Let us suppose for the moment-for the number does not matter for our ory, but you also can obtain a far higher grade of intelli- purpose-let us suppose that they found that nervous matter could receive a hundred vibrations per second. You know that the nervous matter of the eye, for innerve representing states of consciousness or succession of The next thing that you remark in dealing with such thoughts. Let us suppose that a hundred of those can a person is that you can entirely deceive the senses and take place. Now go to sleep and dream and within one make them give reports which are entirely erroneous; second of physical time you may have thoughts experi-

states of consciousness that the nervous system would deand you call make this feel a solid body by simply stating mand a year to accomplish. Nevertheless you have with such care, to make it scientifically that it lies between his hands. You can make him smell thought; those states of consciousness have existed; you certain-has been repeated over and are able to recall them and they have gone at this im-mense rate; your intelligence has been working at a hun-dred times the rate. What dese that means the mind, and prove still more than this by taking an or-dinary person and thus hypnotizing and holding him. And I now pass from the Paris hospitals to statements made by doctors in care of the insane asylums. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning tively slowly. If you are dealing with living matter it moves compara-tively slowly. If you are dealing with ether it moves compara-clause false coin. Such events do oc-clause false coin. Such events do oc-clause false coin. Such events do oc-clause false coin. Such events do oc-tively slowly. If you are dealing with ether it moves compara-clause false coin. Such events do oc-clause false coin. dred times the rate. What does that mean? It means state you can obtain from him intelligence and reasoning | tively slowly. If you are dealing with ether it moves at a tremendous rate, and if you are dealing with matter finer than ether, then inferentially the rate would be pro-nortionately increased to the fineness of the matter in investigations, although I think it danfiner than ether, then inferentially the rate would be proportionately increased to the fineness of the matter in

which the vibrations were set up. which the vibrations were set up. If, then, you are able to think at a rate beyond your power of thinking in the brain, it means that your intelli-gence is functioning in something finer than the brain. I do not want to press it one bit further than it goes, but it does prove to demonstration that your intelligence is working in a medium finer than nervous matter. What-ever that medium is it is very different from the nervous ever that medium is it is very different from the nervous family sitting together will very easily matter of the brain. It may be super-ethereal, as a matter of fact it is, but we are content to take up with the position whatever it is. It vibrates hundreds of times faster than any nervous matter can vibrate, and therefore the over and over again, and it is not nee intelligence has some form of expression which is not an expression by the brain. This is the point to which you are led by an argument in which no flaw can be picked.

It is the first time that science has given an argument, clear and definite and impregnable, which proves beyond this unless you are materialists. possibility of challenge that intelligence in man does you are, it is worth the risk for the certainty. If you are not, if already work at a rate which the brain is unable to satisfy, and work at a rate which the brain is unable to satisfy, and you believe in the existence of the soul, therefore whatever intelligence is and does the medium in then you won't gain very much as to which it is able to function is something other than brain. the nature of its existence in that way,

INTELLIGENCE SURVIVES DEATH.

well, so far we have gone on ground that no materialist can deny. Our next step is to show that this intelligence entities whom we knew in the body and which is not dependent on the brain, which is able to may know out of the body. work without it, which works better without it than it Another line of investigation here, undoes with it, more swiftly without it than it does with it, more swiftly without it than it does with it, more keenly and acutely without it than it does with it- living body can pass out of that body to show that that intelligence survives death; and see how carefully we are going step by step. We are not hurry-ing in any way: we are not rushing over it: we are only itself and if it chooses as regards othing in any way; we are not rushing over it; we are only ers. taking the next very quiet little step. We have got in-telligence working without the brain while the brain is still, as you may say, in touch with that intelligence possibly; and now we are going to kill our physical brain al- which can be verified by any one casistory; and now we are going to kill our physical brain al-together and see whether the intelligence that functioned in it during physical life can be found functioning with-out it after physical death. And here, of course, people who believe in immortality have put themselves at a great disadvantage with the logical materialist, by making the life of the soul to begin at birth, because it is obvious that if the soul cannot manifest at birth without a body, then it seems as though it were likely that it could not get on without a body and so death would very much paralyze without a body and so death would very much paralyze its action. That is due to a lack of philosophy which has been allowed to paralyze much of our religious thought; with the physical body. You will have got so far, and when you have reached that you may be willing to take the trouble for the more difficult experibeen allowed to paralyze much of our religious thought; and the giving up of the reasonable philosophy of reincar-nation or pre-existence of the soul has struck the most deadly blow at all belief in the soul's immortality. Mak-ing it dependent on the body for its manifestation, we imply its dependence on a body for its further manifesta-tion. However, leaving that point out, because it need not necessarily come into our argument, we shall get the next definite proof from the experiments of our Spiritualnot necessarily come into our argument, we shall get the next definite proof from the experiments of our Spiritual-istic brethren, or by such men as Prof. Crookes, who, al-though he has always refused to exactly identify himself with the Spiritualistic body, has yet convinced himself by his own careful experiments of the truth of many of the spin truth of many of the beginning of training along this line of thought, which leads their assertions. He is a very cautious man and he docs us really into what is called the pracnot use the word "spirit," but he does show that intelli-gent entities, after they have been living in a body, they again function out of the body. Of course it is not nec-mind is something higher than the essary that the body should have perished by death, but in most of these cases as a matter of fact it has. If any of you will take the trouble to turn up Prof. Crookes's in-vestigations in which he had the medium and what is some article of food that is very atcalled a materialization-materialized soul it is called, tractive; drop some form of drink that but that is a very silly expression—a materialized form present under his eyes at the same time, and if you read them corefully—I don't mind how prejudiced you are the carefully—I don't mind how prejudiced you are— when you have read over that account you will be obliged to admit that there is evidence there worthy further con-sideration. Of course if you have not read anything of the kind nor looked into it yourself, you will probably when you have not read anything of the kind nor looked into it yourself, you will probably the worth of the provention of the prove deny the possibility off-hand, because that is one character- of your nature which you call istic of people, that the less they know about a thing the more emphatically can they deny it. It is a great advan-tage to know nothing when you want to be what an Eng-the senses is rampant, when it is longlish school-boy would call "cock-sure." I don't know whether you have the phrase over here, but it is quite a right in front of you and you are just bit of school-boy's slang, and it always goes hand in hand putting out your hand to grasp it. Stop with ignorance, but I never find it in the scientific man. and say: "I am stronger than you; you He is always cautions. He says: "Well. I don't believe it: shall not gratify that desire." The I don't think your evidence is enough." He won't deny only use of the experiment is that it it, whereas the ignorant person will deny with a vigor you are not your senses and not your proportioned to the depth of his ignorance. Now I am body; that you are something highersupposing that somebody is willing to read; does not let us say for the moment, the mind, think he knows everything in nature; does not believe that everything within the universe is within the limit of his knowledge. If a person has reached that not very always control them; you cannot until advanced position, he may condescend to look into the you practice; there will be times when evidence afforded by a man like Crookes, who has, as you the senses like unbroken horses will, know, invented a convenient little lamp which catches and run away with the mind and everyfire as soon as it is opened. The reason why he used that thing else and you plunge right after particular kind of light was that it is very difficult to them; they carry you off; but you will produce a materialization under the light-waves coming you off and you feel that they are carrying either from gas or electric light and so on. It is far stronger than you and are having their easier to produce it in the dark. Now, of course, many way. In a sort of upside down fashion people begin to laugh the moment that is said, and they even then you will distinguish between say, "Oh, yes, because it is fraudulent." That is not so; but exactly for the same reason that an electrician cannot produce an electric spark from his machine in a very damp atmosphere; and if you said, "Oh, that is only because you want to commit fraud," he would laugh at you. So it is true that there are certain combinations of matter which do not hold together under the vibrations of ether I know my thoughts are above the set up by certain kinds of light. That is all it is. It is senses; of course I know that my mind merely certain wave motions breaking up these aggregations of ethereal matter. Now, Crookes, being a chemist and an electrician, was too much instructed to take it for granted that the only good tempered, even at the last mo reason why darkness was demanded was fraud. He thought there might be some other reason; and he invented a particular kind of lamp-some preparation of phosphorus it was-that the materialization might take you were as fresh as possible. That place in the dark and that then just opening the door of his lamp the air would touch the preparation of phosphorus and it would burn up and give light so that all in doing it until you realize that your the room would be clearly visible. He did this and under body is only your servant, your shave, these conditions he was able to see the medium lying on the sofa and touch the medium with one hand, the medium being dressed in black, while in front of him within condemns; feel that to do that is to be his reach, and he allowed to touch it, there stood the materialized form in white; so that he had the two under his eyes at the same time; no curtains or dark cupboards or eyes at the same time; no curtains or dark cupboards or to be self-controlling, and it is not anything else, but the two there in full sight at the same much to ask that the man shall have time and he allowed to handle both of them together. Now, that is evidence good enough for any reasonable person if you can trust the accuracy and the honesty of body. the investigator, and I venture to say William Crookes's name is beyond all challenge for honesty and beyond all challenge for accuracy of observation amongst scientific take the next step. That mind of yours people who know the kind of experiments that he has able to control the body; it is able to

been passed through. And that experience-not always cur and anyone who goes into it knows gerous and mischievous; none the less if the person be a materialist and has telligence does exist and function on the other side of death. That very simple experiment can be proved over and essary to go to any professional medium; any three or four of you who know each other as honorable men and women, may, if you choose, prove it for yourselves. I do not advise you to do this unless you are materialists. If and it is foolish to run into danger where there is no equivalent gain, but Well, so far we have gone on ground that no materialist none the less we are led up here step

SOUL EXISTENCE PROVED.

Now, I am going a step outside the line which science would recognize or ing for that particular gratification, you and the wild headlong influences and impulses that hold you captive for the time. Now, that is a very elementary experiment, but you better do it so as to be sure there is something in you stronger than the senses. "Oh," you stronger than the senses. say, "yes, that is the mind. Of course can control my body." All right; keep on doing it, and practice until the body is no obstacle at all; until you can starve all day long and be perfectly ment; until you can be very tired and exhausted at physical labor and be as bright and even tempered and sweetnatured to a troublesome child as if is what is meant by controlling the body. Keep on practicing until you can do it. It is not much. Keep on acting or not acting as you like, and feel the sense of shame when the body is able to make you do what the mind less than man; less than really human. Dogs snap when they are hungry or angry; human beings ought to be able a control which only means after all that his mind is the master of his

Now, in these first steps of my argument I am not go-

Well, in addition to a number of experiments like that he weighed some of these forms, and he made other maCONTROL OF THE MIND.

So far then we shall all agree. Let us suppose that you now are ready to control the sense. Is it able to control

(Continued on page 4)

AN EXTRAORDINARY MANIFESTATION.

MATERIALIZATION.

of Expressing Her Doubts and Belief.

Materialization is a much abused word, and is used to tabernacle of flesh. It is quite easy for the embodied cover or cloak the most stupendous, audacious and palpa- spirit to project itself and manifest its presence, but why ble Spiritualistic frauds of the day. Materialization, ac- always clothed in material habiliments I know not, unless cording to the dictionary of Spiritualists, means to invest the spirit is bound to obey all earthly conditions and cuswith material, or assume bodily form.

To the unbeliever the apparently insane and unreason-ible idea is scouted at once, ridiculed. To the radical From among the hundreds of Spiritualist, everything-tinsel, gauze and Indian war paint-is all swallowed under the name of materializa- the most glorious. Some three years before this manifestion, and so easily does it go down, that one must ac- tation took place, I lost a noble son under very distressing knowledge that the paint was thoroughly mixed with oil. circumstances. For a year I was plunged into the deep-

Whether there ever has been a genuine case of materialization under guise of the common conditions pre- dispersed and I knew that my precious boy still lived. scribed by the cabinet and the dark seance-room I very From that period up to the time of his appearance, which much doubt; however it is the privilege of each individual I will relate, I know that he was near me, but I could to settle the truth of the matter either according to the not see him. dictates of the operator's conscience or the gullibility or credulity of the investigator or patron.

esty and constructed by his emissaries under his diabolic that her brother stood at the head of our bed and that she commands.

Ly humbugged is an unsolved enigma. But with gaping answer corroborated my vision: "He is so bright and nouth and wonder-lighted eye the average investigator shining that it dazzles my eyes." And so it was with the accepts all and everything, and with a grave and serious countenance altered and his raiment white and glistening, unction gives an account of the fantastic gyrations of the the glory of the heavenly light was about and around us. rehabilitatated John or Mary. When questioned as to par-ticulars, he relates in an apparently genuine and enthusi-perfectly distinct every article in the room. His form astic manner, that when he became anxious to embrace was so transparent that objects behind him were visible, his wife he was told that he must not take nor touch the and yet he was tangible and seemingly material. His hand of dear Mary, and the medium, her advance agent, errand was so important and burdensome that he re- man. or an interested friend immediately called out in most dis- mained with us till daylight, and if I dozed he would lay tressing tones: "Don't touch the spirit or you will kill the medium"—while the poor, deluded husband sank back in an abandon of despair and promised faithful abstinence. away from here." I was impressed with his earnestness In all cases of materialization in the Bible, I fail to find and his anxiety convinced me that some trouble was in any record of a medium who was chosen or selected to store for me, so I made up my mind to leave my present construct a cabinet or appoint time or place for mani- abode. Shortly after breakfast I went out and finally festations.

The materialized spirits of deceased persons, or angels, as they were wont to be called in the olden time, have ap-peared to men only under natural and unartificial condi-house, and called at it for the purpose of getting a small tions or circumstances.

On the mountain tops with the eye skirting a broad expanse of horizon, and lifted up above the roar and tumult think happened in your room the night after you left? of human life, with no enclosure or barrier to intervenc I pleaded ignorance, and she gave me a brief account of and "behold there appeared unto them, Moses and Elius the happenings. talking with him." In the valley and along the banks of To show the the soft, purling streams where the lapping of its rip-pling waters made sweet music, "Then I, Daniel, looked and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the however, had run along for several weeks, and the land-

of God came unto her, and she made haste and ran and shewed her husband, and said unto him, 'Behold the man She told the scene and conversation to me, and was half hath appeared unto me that came unto me the other day. And Manoah her husband arose and went after his wife The Mexican sallied out of the house for the purpose of and said unto him, 'Art thou the man that spake unto the ordering an express, and said he should remove his bewoman?' And he said, 'I am.'"

weary and tired with daily toil is selected, and a spirit arriving upon the scene before all of the valuable goods visitor comes to him, for now "Ornan was threshing had been placed upon the wagon. The officer of the law wheat, and Ornan turned and saw the angel, and his four soon convinced the Mexican that he must leave his valsons with him hid themselves."

forts overtook the wandering children, then their leader halted and knew not whence he should lead them, but "it came to pass when Joshua was by Jericho that he lifted up his eyes and looked and behold, there stood a man was that devil down stairs," meaning me, of course.

at a seance, but I do say that I never witnessed anything whatever that I could call a genuine manifestation, and I have been a constant visitor and a careful, conscientious investigator for more than ten years.- I have seen many A Chicago Literary Lady Has the Privilege citizens of the "summerland," but in no case has anyone of them been dressed in earthly garments. Those apparitions or appearances which come to me clothed in material colored substances are spirits still inhabiting their

toms while in the physical body, and thus designates to

From among the hundreds of spirit visitants that I have seen, I think the appearance of a beloved child was est grief, when at last the mists of doubt and despair

I retired at the usual hour, having first drawn the curtains, closed the blinds and put out the light. My There are many cases of materialization recorded in the daughter, fifteen years of age, occupied the same bed. There are many cases of materialization recorded in the daughter, fifteen years of age, occupied the same bed. Bible, but in no single instance is there an account of About the hour of midnight I was suddenly awakened, such paraphernalia (or any other) as is used at the mod-ern materializing scance. The cabinet used at such scances, I believe, is a nine-teenth century contrivance, invented by his Satanic maj-should tell me the cause of her fright. She explained was afraid to look at him, I again insisted that she Why an intelligent man or woman can be so ridiculous- should tell me why she dared not look at him. Her

secured rooms in a distant part of the city, and removed

at once to my new home. About ten days after my rehouse, and called at it for the purpose of getting a small clock which in my haste I had left. Almost before I was seated, my former landlady said to me: "What do you

To show the full significance of my son's visit, I must tell of an incident in my life while an inmate of Mrs. -'s family. On the floor above me roomed an apparently wealthy Mexican gentleman. His board-bill,

and told her that she might "whistle for her money." paralyzed with fear and the threatened loss of her money.

longings at once. I proceeded to help the poor, fright-"The laborer at the common avocations of life and while ened woman by getting a lawyer and a policeman, both

uables as security for his debt or pay the amount due. In the ancient days when woe and famine and discom- Slowly and reluctantly the Mexican drew the money

KEEN ANALYSIS.

Christian-Divine-Mental-Metaphysical Fallacies in Teachings,

line to be a series of

There have grown up in our midst within the last ten years novel and curious systems of teachings, having in view the elimination of human ills of body, though affirming no ills exist. These systems of teachings have found soil among Spiritualists, and a whole class of very intelligent people. These systems have a common basis, viz.: affirmations and denials of the effects evidenced to consciousness through the five so-called senses.

Hear! All is God; all else are delusions. All is mind; all else are delusions. All is spirit; all else are delusions. All is good; all else are delusions. There is no matter; there is no physical body; it is a delusion to so teach or believe. There is no disease, sickness, sin or death; it is a delusion to so teach or believe.

God is spirit; God is love; God is all in all. Good is all of all and there cannot exist aught else in the universe. God is not sick, not diseased; therefore, man includes the all in all; cannot be sick, cannot possess pain, cannot be diseased, and is not subject to even physical death.

To the scientist, the philosopher, these statements, denials and conclusions are positively true, and they are absolutely false and irrational. How paradoxical!

Where are the fallacies in saying: "As a man thinketh, so is he?" or "thoughts are things, entities?" In not seeing the fundamentals of existence. Force and matter exist as an absolute fiat of necessity. What could force do separated from its instrument? What could the instrument accomplish without force? Both are self-existent and eternal; one is not without the other. This being true, all affirmations, denials and conclusions based on force, it matters not what you name this force, these affirmations, denials and conclusions are false when considered from only one side of nature, the metaphysical or supersensuous.

Again there can be no existence of substance or force without resultant limitations. These are time, space, natural and artificial relations of nature's objects and man's associated life. These limitations form the environment of all objects in existence. These limitations express cause and effect, as manifested in matter and

Now, all systems of science of cure based on denials and affirmations, deny these limitations and would make null and void the relation existing between cause and effect; at the same time they attempt to establish harmony from the inside of the human organization as to health and disease, instead of changing the environments from the outside where disease, discord and death originate.

Furthermore, that which has no limitations in space, in time, cannot be a cause or an effect, and can have no existence in the consciousness of man. It follows that the attempt made by metaphysicians to describe the existence of God, or good, or spirit, outside of limitations, is an utter impossibility, and to affirm the existence of such a being as unlimited is the purest possible absurdity.

Listen: There is no heat, no light, no cold, no darkness, no color, no sound, no music of sound, no magnetism, no electricity, no ether, no life, no hate, no love. These statements are identical with those made by Christian-divine-mental-metaphysical teachers of psychology.

All phenomena are seen to be mere effects developed by antecedent causes, and these in turn developed by river." In the field where the ripening grain lay stretched out in undulating waves, there sat the woman, "and the angel outrageously. Then he threatened to leave immediately, alysis, it is seen that heat, as an entity, a thing separate and apart from the cause of its development, does not exist. This same line of analysis will exhibit all phenomena to be only transient and to not exist as entities.

Disease is a phenomenon, and has no existence as an entity no more than has cold or heat, but as a manifestation, an effect, it does exist, and no phenomena are without the conjoint existence of force and matter or substance. So disease, pain, sorrow, evil do not exist as entities separate and apart from the real existence of matter and force. These things are phenomena of substance and force conjoined, not separate.

Now, to deny discase, pain and sickness, and so-called evil, is to deny phenomena, and this is as rational as to deny the phenomenon of the rainbow or the existence of a cloud in the sky, for each of these will disappear in a

difference between the body and the ego, consequently they have been emancipated from the enslavement of materialism by these psychological deductions, known as Christian science, mental science, divine science and metaphysics.

The glorious fact is seen, that all these schools of psychology, no matter what the name, are instruments for teaching what man is, whence he came, what his capacities, what his relations to the external world and his fellows, and where he travels when so-called death has removed his coarser outer covering and ushered the newborn man into the atmosphere clothed with a more refined body than the one that he called his physical, sensuous body, before his birth into a spirit sphere.

But the climax of absurdity is to behold a Christian scientist in bed for years declaring he is not sick! He does not see his delusion, for he declares a partial truth, and a partial truth is always delusive. His body, the instrument of ego, does not respond to the will of the ego; consequently, a weakness of body and ego does exist as phenomenon and not as an entity, and to ignore the relationship of the body to the ego is the most deplorable fallacy, a delusion of delusions.

L. EMERICK. Jacksonville, Ill.

-|-|-|-MAN AND MONKEY,

Once in my travels far I found myself within a zoo, And saw the monkeys there at play, That chiefly my attention drew; I wondered deep in meditation If they and I were blood relation

They looked so human in their shape, Though modified in some degree; 'As I shook hands with one old ape He seemed to recognize in me

'A cousin of the upper ten-As we shook hands like other men.

I spoke to him in gentle tones, And as he winked his cunning eye He uttered some guttural moans, And seemed to ask the reason why So little difference on the whole, That man should claim he had a soul.

And place him in a lower scale When the same God had made us both? He only gave to him a tail

For useful purposes, he quoth, The same material, flesh and blood, And then pronounced us very good.

Now I was spiritually inclined, And felt convinced I had a soul,

And in the secrets of my mind We differed little on the whole, Although his training had been rustic

He proved to be a strong agnostic. He thought he would not take my place

And run the risk of being damned, For creedal dogmas, on their face, Showed Hades now was over-crammed, And just a few would e'er have seats In Heaven, or walk the golden streets.

He felt quite happy to believe That he was left without a soul; He had no sins o'er which to grieve, O'er death's dark ferry paid no toll, Was quite content to have it so

And make his heaven here below.

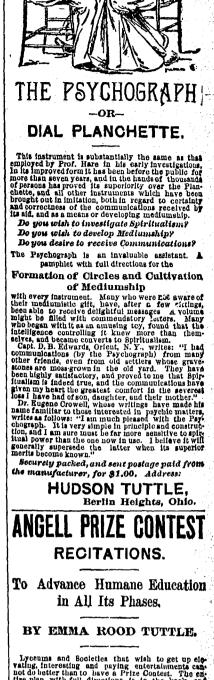
A moment there in thought I stood, Then on my heel I slowly turned:

His reasons all were very good, A lesson I had truly learned,

Resolved, that priests should take no toll To act as pilots for my soul.

Then like the ape, I'll be content With Nature's wonderful design. And all the good by angels sent, I'll hold it fast and call it mine, Then strive to build my heaven below

And take it with me when I go. G. E. NEWCOMB, M. D.



3

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over against him with his sword drawn in his hand. And My old room was immediately occupied by a young Joshua went unto him and said unto him, 'Art thou for woman, and during the night her window was opened us, or for our adversaries?' And he said, 'Nay, but as captain of the Lord's hosts am I now come.'"

And David also "lifted up his eyes and saw the angel of but not so low but that she saw a short, thick-set and very the Lord stand between the earth and the heaven, having dark man stealthily approaching her bed. Just as she the self and the not self, but in affirming matter has no a drawn sword in his hand stretching out over Jerusalem."

And again, when the cares and duties of the day were accomplished there came rest and quiet as the God of to a porch-nuch more quickly than he came in. Day slowly sank from sight and the plains of Mamre Of course, we all recognized the man from her descripstood out in lonely contrast, "then came two angels to tion, and I now know from what fate I had been pre-Sodom at even, and Lot sat in the gate of Sodom, and Lot served and why I had received a heavenly call. seeing them arose up to meet them; and he bowed him-

In times of sore distress I shall gaze upon his radiant countenance, and my boy guards me and saves me from And still another instance, of the night time, for as "he impending danger. lay and slept under a juniper tree, behold then an angel

For it is written, "He shall give his angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

LOVE.

I drank the water of Marah.

And thro' it the water of life;

That heaven was naught to me,

And the night grew dark around me

Till a voice spake thro' the darkness, "Life is life—they are not dead."

Then my spirit sought for power

To my loved ones to arise,

Long I waited, seeking, hoping,

Then I called to my departed:

By the bond of love between us

Cold and silent were the skies.

"Love is mighty, love is free,

Speak, if but one word to me."

Then a loved one whispered gently:

Thou shalt know of thy beloved,

"It was well thy time of waiting.

And thy anguish was not lost,

And this day thy pentecost!"

For love has proved triumphant

And heaven on earth begun!

Which death cannot efface!

Love is a magnet to the soul.

Almighty love, all-conquering love,

It heeds not bounds nor space;

Where love is God, and God is love.

Its heaven on earth, its heaven above

When I tell him he hates flattery, he says he does, being

ASTRA.

And now I sing in rapture

A song of victory won,

Find this hour thy hour of triumph,

"Power has come to thee at last:

And thy doubts and fears are past."

And my soul was filled with dread,

And in my soul's deep anguish,

Freedom was born of strife.

For love taught me the lesson

If those I loved could never

The light of heaven see.

MIRZA.

The guarantee that the materializing medium gives to her visitor, the certainty that spirit forms will appear and Chicago, Ill. are visible to all in the seance room, is upon its face a patent fraud.

There are natural laws governing-the spiritual world, and it is no more safe to promise the advent or appearance of decarnate spirits than it is to promise that a spirit while in the body will come or depart at the medium's command.

self with his face toward the ground."

touched him and said. 'Arise and eat.'"

It seems to me that the best and greatest manifestations have come unbidden and unexpected, and always for some great purpose either to warn of approaching danger or to protect from calamitous doom; to counsel, advise or encourage the disheartened and weary. The appearance of the genuine and perfectly materialized spirit has not come to the individual through other mediumship than his own, but his eyes have been lifted up and his spiritual vision opened. It is not when spirits are sought and an attempt made to bring them down to earth conditions, that we behold the heavenly hosts; but it is when the hungry soul has risen to heavenly heights-then he sees the glorified spirits and hears the symphony of the angelic choirs.

Paul says: "It is sown a natural body, and it is raised a spiritual body." I am convinced that we do not again see nor touch the fleshly habitation, but we see that which was "changed in the twinkling of an eye," the immortal living spirit.

Again, another difficulty presents itself. It is not reasonable nor consistent that each and every one can see the materialized form, and the statement is absurd at the very beginning. If there ever comes at the seance room any true materialization, it is not probable nor even possible that all shall look upon the spiritual visitant. It is the spiritual eye that sees the transformed comer.and it is beyond comprehension or reason that all in a promiscuous gathering shall have their spiritual vision unlocked.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision."

"And behold one like the similitude of the sons of men touched my lips.

In no instance in the Bible is there record of spirit paraphernalia, such as the modern seance provides; jewels. ace, beads, tinsel, silk or satins. If any description is given of the garment of the angel it is always practically the same. Two angels in white, the one sitting at the head and the other at the feet, where the body of Jesus had lain. "And it is said of Jesus, as he was transfigured before them, that his raiment became shining exceedingly white as snow, so as no fuller can white them."

I do not say that no one ever saw true materialization then most flattered .- Shakspeare.

short time as the producing causes are removed.

To affirm that spirit is all in all, and matter has no existence, is a false affirmation. It is false because it assumes an entity called spirit or mind separate and apart her eyes and sat bolt upright. The gas was turned down, or disjoined from an entity called matter, which is denied as an entity. The fallacy is not in distinguishing between was ready to scream, he said: "Be still. I shall not harm existence as an entity. As has been shown, that which vou. I thought that devil was here." And he backed is unlimited has no existence; it must possess length, out of the window-a large bay window that opened on | breadth and thickness; also occupy space and exist in time in order that the consciousness of man may cognize it; if there be existences not so related, they remain forever as if they were not, to man's consciousness.

To deny the existence of the organized body of man is to affirm that spirit is an entity that is not conjoined to matter and can exist without matter. Now, the existence of spirit itself is unknown to man, save as it comes into limitations of substance or matter. Spirit is sublimated matter, in a most refined condition. It is the force originator of the universe; it is what all people call God and in these days of metaphysics it is termed "good." It is through substance or matter that spirit, mind, or God, or good, manifests itself. But spirit and matter, force and matter, mind and matter, good and matter, are not two distinct and separated entities; they are conjoined and not cognizable to human consciousness separated or disjoined; therefore, affirming one a real existence, the other imaginary and delusive, is the absurd position of all these cults of cure for the sick and discordant.

The wisdom fact is seen, that man is spirit-matter; he is an inseparable compound substance cognized by the five senses and an ethereal refined substance called spirit, or soul, cognized by the inner senses of intuition, reason and understanding.

The capacities of man's ego are dual; one side is related to matter or substance external to him, by means of the so-called five senses; the other side is related to spirit and its manifestations by means of sense extension, called reason, intuition and understanding.

Man lives a dual existence. Man lives in two states of consciousness at the same time; this is the objective and subjective relations of the schools of hypnotism.

Man is a spirit now; he is a compound body of substance, organized spirit-matter; he ever will be till he is annihilated as an organized being; his cycle of unfoldment is but partially known, even to the wisest of savants.

Man is constituted sp as to suffer and enjoy; to be at ease and to be diseased; to thereby increase his knowledge, and this is the means, of his development. To learn to adjust his relations to the world of sense, and his inner states of consciousness, so as to develop ease in his relations to his fellows, are the conditions of his advancement; so he will be ill, not well, till he has learned the pathway to harmony and "peace on earth and good will to men." T / V

mental-metaphysical cults based on one side of man's conscious existence with the effort to make null and void cause and effect as conjoined operations of force and matter? They have a positive usefulness. They develop the discriminating power of the mind, so as to distinguish between the self and the not self; between entities and phenomena, though confused and loaded with false premises. Hitherto the body by reflex action on the ego controlled the mind and always to the destruction of the instrument and the weakening of the ego's power to man-ifest.

Again, thousands upon thousands before the advent of reason for it, they must be contented with such as the these metsphysical feachings could not discriminate the absurdity of it will afford.-South.

5.6 100

THE BETTER WAY.

Better by far it is to toil and struggle, And bear life's burden o'er a thorny way, Than to sit idly down where gilded pleasure

Holdeth her court and cheats her votaries gay.

Brighter the wealth of heart, the gifts of feeling, Though worn mid suffering, penury and toil, Than all the diamonds in the mines that glisten, And all the gold of California's soil.

We cheat ourselves when earthly pleasures win us From our allegiance to the cause of truth, And sell our souls, "or make them aproned waiters"

To passions that but work us woe and ruth.

There are defeats that mar the plans we cherish, Yet may be triumphs in the years to come. And battle scars that we shall wear as trophies

Of victories won, when we have wandered home. Belvidere Seminary, N. J. BELLE BUSH.

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The Minister's Blessing,

Down in the rural district it happened, when the Mean Man invited the preacher to dinner. The Mean Man had plenty of money, but he didn't spend it on his table, which on that occasion showed but scant fare.

"Parson," said the Mean Man, "times air hard, an' groceries high; but, sich as it is, you're welcome. Will vou ax a blessin'?"

"I will," replied the parson, "fold your hands." And then he said:

"Lord, make us thankful for what we are about to receive-for these greens without bacon, this bread without salt, this coffee without sugar, and, after we have received it, give thy servant strength to get home in time for dinner!"-Atlanta Constitution.

Inscrutable.

I have been endeavoring for a long-time to work out by logic, arithmetic, geometry, trigonometry, morality, Christianity, reason and common sense, why it is that many so-called newspapers-moral Christian, decent, re-spectable, pure, goody-goody newspapers-will most emphatically refuse, with an air of insulted intelligence and njured piety, to print anything upon the subject of Spiritualism, and yet admit to their papers and publish column after column, such low, nasty, groveling, debasing, degrading, brutal, uncivilized, cruel, beastly, heathenish, ignorant, inhuman, drunken, gambling, bawdy-house sporting, barbarous, inexcusable, unwarranted, undesired.

wicked, hellish, damnable stuff as a description of a prizefight in which two sluggers batter each other for money and the test of which one of the two is the greater brute. H. V. SWERINGEN.

He has oratory who ravishes his hearers while he forgets himself .--- Lavater.

Precent is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock.-Channing.

When men first take up an opinion, and then seek for

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SATURDAY, OCTOBER 9, 1897.

DEATH OF LIBERALISM.

The orthodox pulpit is very anxions to make it appear that Liberal thought the world over is on the decline. They tially the same as read so long ago, tells | ship. have been stimulated to take this posihow the life expression of a "Dying tion by the unwise statements of Rev. Vrooman, who said he was starved out God on a cross" came down to modern times: of the Unitarian pulpit. His associate,

Rev. Dr. Thomas, says Vrooman received from his church \$1,000 during the first six months of his term, and would have received another \$1,000 before the close of the year, had he filled his engagement.

His statement that he had received but \$75, Dr. Thomas says, was the amount of his receipts during the vacation. The young preacher evidently built large air castles in the gold region, and sought to justify himself for not completing his contract.

Rev. R. A. White, Universalist, replies to the claim, that "the Liberal church is dying out in Chicago," in words following:

"There is no novelty in this death Orthodoxy has insisted for a notice. altar of his own chapel. Giotto obhundred years that liberalism was dyserved that as his holiness liked the ing in this country. Our brethern should learn wisdom and hold the ancopy so well, he might perhaps like to see the original. The pope, shocked at nouncement until the obsequies are he implety of the idea, uttered an exfully performed. It must be embarrassing to have an institution so often dying show such surprising and persistent vitality. Every year witnesses the rise of these prophets of disaster who about crying: 'Liberalism is dead, long live orthodoxy.' In the meantime liberalism goes on doing business in its accustomed places, and what is more to the point, seems to be doing a pretty workshop. fair business in orthodox places. Now, I have great respect for the orthodox denominations. I have the kindliest and covered with blood. feeling for the prophets whose predic-tions, if true, would leave me and other liberal ministers like Othello, without an occupation. But facts are facts, and the trouble with the recently expressed assumptions as to the status of the liberal church in Chicago is that they are

not true. no longer a place for th

PAINTING THE AGONY OF A DY-GOOD BYE, OLD OBTHODOXY. The Rev. Mr. Mills, at the late Unitarian Conference held at Saratoga, N. More than sixty years ago the writer read in an art journal an account of the | Y., spoke on "The Mission to the Multipainting of the crucifix-a cross with a tude." He said: "The whole system of dogmatism and

man on it-by Giotto, an Italian artist, of priestcraft, Protestant and Catholic, born in 1276, died in 1336, contemporary is to go. Can we have an inspirational religious mission in its place? For a with Dante, the poet, and a close friend of his. The strange and murderous mission of this character, as for a great story made a deep and lasting impres- oration, there must be three things-a sion on his youthful mind, and for great thought, a great personality and -great occasion. The great thought years he sought for some book in which must be simple, positive, practical and the account would be given in greater inspiring. The great personality must detail, but in vain. Some twenty-five be one of whom it can be said 'He is years ago he picked up in the street, eligion.' The multitude care no more for liberal platforms than for orthodox platforms. They are weary of book redriven along by the wind, torn and dirty, a third of a leaf of a newspaper ligion and theories. Orthodoxy has of ordinary size, with only "The Illusfailed only as liberal religion has trated" remaining of the headlines, p. failed. The world has more use for the 356, with nothing to indicate the date, Salvation army than for a Brahminic where, when, or by whom published, cult. A nonular religious movement can be sustained only on sympathy and or the residue of the title. The date, 1861, appears in part of an article in love.'

For once, the believers in the sacred connection with the appearance of Mrs. orthodox creed of the Fathers, and the John Wood, in the Varieties Theater, the Modern Spiritualists have joined New Orleans. An article in the fraghands, and are pushing the same docment of paper from which the quotatrines. tion below is made, is headed "Paint-

For thirty years, Spiritualist writers ing from Models." It occupies two wide and speakers, both inspirational and columns, and seems to have nearly rhetorical, have urged that it was time filled another column, mostly torn for dogmatism and priestcraft to move away. We are thus explicit hoping on, and yield their places to an inspisome one will have the entire sheet, rational, religious mission, that should and will communicate it to The Prohave earnest and sincere desire for the unfolding of the whole race. But they gressive Thinker. A paragraph tells of a modern French painter who wished have had hard work to convince their heavers and readers that they said what to represent the tragical end of Milo, of they meant. Crotona, and of his employing an ath-It is certain that we are to have an

letic porter to represent him, who was inspirational mission, and that it must stripped and chained to a tree, and was consist of the three things mentioned: devoured by wild beasts. To obtain A great thought, the continued existence of spirit consciousness and comthe frightened expression and agony munication, whether living or dead; a for his picture, a vigorous mastiff was great impetus, not of personality, but let loose on the chained victim, while of a nation born in a day, unified as the painter: "Excellent! Bravo! Conone, and so acting, holding a thought as a unit. To these conditions, must come tinue! Oh! that's admirable," etc., all of which distress of the noor sufferer the great occasion, which is the listening of the American people for the truth, along any and all lines. All rewas transferred to the canvass. And then the following, which needs no furligions have failed to touch the masses ther introduction or comment. substansave those founded on loving comrade-

WORSE THAN PARIS.

New York, Sept. 20.-Rev. Dr. Joseph H. Rylance, rector of St. Mark's who "There is a similar but more dishas just returned from a four months' graceful story told of the celebrated vacation abroad, said to-day that the Giotto, which, equally for the honor of continental Sunday-in France, Enghe arts and of human nature, we could land, Switzerland, Germany, Italy and wish we were at liberty to rank among Austria-which is wide open and liber-Giotto, intending to make a painting al, was more conducive to the happiness of the people than the so-called of the Crucifixion, induced a noor man "dry" Sunday in New York. "I know Paris as I know my own to suffer himself to be bound to a cross.

under promise of being set at liberty in an hour, and handsomely rewarded for pocket," he said, "and travel with my eyes open, neglecting neither the slums is pains. Instead of this, as soon as of the poor nor the habitats of royalty, Giotto had made his victim secure, he seized a dagger, and, shocking to tell, but I am free to say that in the capital of France there is less immorality on stabbed him to the heart. He then set the Lord's day than there is in our own about painting the dying agonies of the city of New York, with its Raines law and its thousand and one other measvictim to his foul treachery. When he had finished his picture, he carried it to ures for the suppression of vice on the he pope, who was so well pleased with t that he resolved to place it above the Sabbath.

Such is the language of a telegram to the Chronicle of this city, from whose columns it is clipped. The editor's head seems level when he says in regard to

clamation of surprise. 'I mean,' added Giotto, 'I will show you the person "We have no Raines law in Chicago and we have a tolerably satisfactory whom I employed as my model in this Sunday, far more so than in Glasgow, picture: but it must be on condition hat your holiness will absolve me from for instance, where the most rigid of all punishment for the use which I have sabbatarian regulations are enforced. made of him.' The pope promised Gi-Chicago of a Sunday is not what a otto' the absolution for which he stipustrict sabbatarian would have it, but sabbatarians cannot do more than lated, and accompanied the artist to his preach the moral law in which they be On entering, Giotto drew lieve, and that law will govern only aside a curtain which hung before the those who think as they think. It can dead man, still stretched on the cross, not be made to govern those who think otherwise.

day is respect which everyone will in

sist shall be paid by him to everybody

A SURVIVAL

"The barbarous exhibition struck the "No one interferes with the strict pontiff with horror. He told Glotto he could never give him absolution for so sabbatarian in his observance of Sunday. If he will not have his cook precruel a deed, and that he must expect pare a meal upon that day, if he will not ride in a public vehicle, if he will to suffer the most exemplary punishment. Giotto, with seeming resignanot visit a park, nobody in the commution, said he had only one favor to ask. nity will seek to compel him to do so. that his holiness would give him leave

WAR IS MMINEN

In different parts of The Progressive Thinker this week, are ominous words, indicating that "war is coming" or that an impending conflict is at hand. These words are prophetic of a coming storm, of a great upheaval, of cyclonic action, and of general disturbance, which will, in more ways than one arouse Spiritualists to action. The Progressive Thinker sometimes gradually brings Spiritualists to the climax, in order that the lesson may be more lasting and impressive. This coming turmoil, disturb-ance, or conflict will, when over, in a great measure, have purified the atmosphere, and will insure a more permanent and prosperous peace. But what war? What of the coming conflict? What of the terrible commotion? That is the enigma that you are asked to solve—if you can. The Christian can ask his God. The Hindoo can quiz Buddha. The Turk can interrogate Mahomet. The Chinaman can question Confucius. The Spiritualist can ap peal to his guardian angel. The man of good judgment may try to reason it place. It is something that is out.

BLESSINGS ON THE PARSEE.

There lately died in Bombay, British India, a Parsee lady, Bai Motllbai Wadia, aged 101 years. She was the widow of a Parsee merchant, and succeeded to his vast estate. It is said she gave away in charities full \$1,500,000. Additional to these she obtained with her own money the site, and erected thereon a magnificent hospital for native women, and endowed it at a cost of \$2,000,000. Every little while the religious press

boasts of the hospitals Christians have erected, and point to them as evidences of superior goodness on their part. Here is the true history of a fire-worshiper, a survival of Zoroastrianism, whose worn out and decaying body was given to vultures, on the Tower of Sience, in Bombay, who excelled the entire Christian world in her munificent expenditures for the relief of aged and suffering humanity.

When again interrogated: "Where are the hospitals unbelievers have erected, for the sick and destitute? point to this, erected by the aged "Merchant Princess," Bai Motlibal, who de-clined the exalted honor of being a member of the Imperial Order of the Crown of India, that she might serve th e destitute of her own race and sex, and be enshrined in the hearts of those is higher than the mind. she relieved from temporal woe. Blessings on her memory.

A DISCOURAGING OUTLOOK

There are; 73,000 Buddhist temples and 100,000 Buddhist priests in Japan. On an average there is one temple for every 540 people and one priest for ev-ery 400 people; all average of three temples and four priests for every square mile. Twelve million dollars in United States money is contributed each year for the maintenance of these temples and pricits.—News item. As many Buddhist priests in Japan

as there aid Christian preachers in America! The hope of the millennial period mustⁱbe very distant if all the world is to be Christianized before the ushering in of that important event. As Buddhism has awakened to a new life. and already has a larger following than has all the discordant sects of Christianity, is not the probability as great that the religion of Gautama will dominate the globe, as that the younger religion, believed by many to be an offshoot of it, will be victor? When all sects, without regard to name, shall adopt Spiritualism, and the doctrine of a continued life, it will little matter by what title they are designated. cerning the proper observance of Sun

MRS. BESANT'S ADDRESS. (Continued from page 2.)

masters my vagrant mind,

place.

useful work, but he has not that stamp of first-hand knowledge which carries itself? You find it runs all over the You take up a very difficult conviction with it to those whom he book and you want to master that teaches. Second-hand knowledge is albook. A good deal depends on your mastering it. Perhaps you are going to ways liable to be challenged. tions may be asked which it is almost impossible to answer, if you are only pass an examination. Unless you can master that book in the night time you epeating what you have learned intelwill fail and that will throw you back lectually. A necessary stage, in your career; and you sit down and work at it; your mind wanders; when not speaking against it. All go through t who reach the other. But if the you want to concentrate on some mathworld is still to have witnesses of the ematical problem you are thinking, you immortality of the soul; if the world of find, of something quite different; your the nineteenth century is to have what mind goes off and you have to bring it the world has had in all other ages, the back; and this happens over and over first-hand testimony of living souls that again, and you put your book down and you say, "Oh, I am not in the humor: I cannot do it." What sort of they sknow that they exist, then men in the nineteenth century must go through the same training that they a mind is that? It won't work when it have gone through in other times, for is wanted, and it can't do what is its only thus is first-hand knowledge at special business, because it is not in tainable and the question of the existthe humor. And then you begin to say, ence of the soul is put forevermore be-yond possibility of doubt or of chal-"Why shouldn't I control the mind?" And in that very phrase you are asenge. serting something that is higher than The first time there may be a sense the mind-I. "I mean that this mind shall do what I want it to do and to be fixed on that book." You concentrate

this

of bewilderment, or confusion, or wondering what this strange thing is that has happened; but as it is repeated your attention; you gather up someday after day, week after week, month thing which is strong in you and you after month, year after year, that confix the mind on that subject and you sciousness outside the body is as real work at it. What is it that has done and more real than that within the body; it? It can't be the mind that has done for, coming back into the body tim it, which has been running all over the after time, the soul experiences that entering the body is like going into there which is able to master the mind and a prison house; that it is like leaving turn it to that point where it is wanted the open air and going into a cellar or to work. Then you feel, "That is the a vault; that the sight is dimmed; that thing I am going to look for now. I have found that the mind is above the the hearing has grown almost deaf; that all the powers of the soul are senses-I know that, but here is somelimited and deadened, and that this thing which is above the mind, and I body is indeed as St. Paul, the great must go in search of that. Perhaps that initiate, called it, the body of death, not is the soul. This force that I feel, which the body of life.

Ques

THE HIGHER LIFE.

strength that I find within myself, We call this life; it is not life at all. which groups my wandering thoughts We call it life; it is simply the limited, imprisoned, dull, dwarfed existence and compels their obedience, what is that? That seems to be myself. I am controlling my mind." When that point is reached and when the habit which the soul takes to itself for a short time of its experience in order o gain certain physical knowledge has been made of the mind being fixed which otherwise it would be unable to on a thing at order, there will have grown up a very definite consciousness acquire for lack of suitable instruments. But as you become men of meditation that higher life becomes of a something which is behind that mind and masters it as the mind did your vivid, real life, and this life be the senses, and then the student may comes a sort of dream, recognized as an illusion, as duties that have to be think it worth while to take steps to find out what that something is, and discharged, obligations that have to be then generally he will have to ask paid, where much has to be done; but somebody who has gone rather further in this than he has, "What is the next the world, it is a world of prison, not the world of life; and then we realize step that I ought to take? I find somethat we ourselves are that living, acthing here that is higher than, more tive, powerful, perceiving intelligence than, the mind. How am I to find out to whom the worlds lie open and what it is?" And in some book that heaven is the native land, the natural he reads, or by some one whom he and rightful dwelling place. meets who can explain it to him, he

These are the lines along which we learns there are certain practices, defipass to the final proof of the existence nite practices, what is called meditaof the soul. See how gradual the stages have been; how we began on the tion, and by following out those you can develop that consciousness which physical plane with physical experiments; how we passed then a little on When a person has reached this point, into the region of dreams and action if no other person comes in his way outside the body; how then we took up the question that we recognize of you may be sure that he will find a book; he will take up the book in the the use of the difference between the public library and read it; or some riend will say, "Have you seen that body and the senses and the mind; and then how we found the assertion of book?" and will introduce the book to something beyond that mind, more real him. Somehow or other the book will and more powerful than that; and then come in his way. Why? Because how encouraged by those lower experi there are always more advanced souls ments we penetrated into the higher, and paid the price which is necessary watching to see when any soul evolving reaches the point where it can take

for that first-hand knowledge of the help; where it is ready for further help; and if there is not available some soul. Truly, it is worth while. I do not one in the physical body who can give pretend that it can be gained without the help that that soul wants, then if paying the price. I do not pretend that will be directed to the finding of the you can lay vehemently on the life of book where the practical teaching will the body and the senses and the mind. be given. It is the action of the helpand at the same time carry on this evo ers of men who come with a helping lution of the higher life, but this I tell hand to that seeking soul and place you: that all that you lose is merely within its reach the knowledge that is the pleasure which you have outgrown the next step in its experiments, and and which, therefore, no longer attracts rules for meditation will be found and you. You lose that in the way that you studied and practiced, and when those ose your toys when you grow out of rules are studied and practiced what childhood; you do not want them. It happens is this: That with each duy's meditation the consciousness beyond from you or breaks them; you do not the mind grows stronger and stronger more and more asserting itself, more a higher enjoyment, toys of a finer kind; but the mind is also a toy though and more as it were revealing itself, until presently the whole center of confiner than the toy of the senses; that beauty all around them.

except by his own knowledge. As long ing say a word to those who do not as he is only repeating what intellect ually he has learned he may do a most need to take the lower steps of this toilsome path, who do not need to prove that the soul exists, who are filled with the consciousness that they are living souls, who, though they know it not first-hand in knowledge, yet have a deep, undying conviction that no logio can shake, no argument can alter, no scoff can vary, no jeer and no proof can change. Beaten in argument, confused by logic, bewildered by proof, they still say, "I feel, I know I am a living soul." 1 am To those I would say, trouble not yourselves about the lower steps: trouble not yourselves with all the arguments I was using as to proof over and over. again reiterated intended to convince the materialist. Trust your intuition, and act on its truth. The inner voice never misleads. It is the self whispering its own existence and imperially, commanding your belief. Yield your belief to the voice within. Take it for true, though you have not proved it as true, and act on that internal conviction as though it were true. Then begin with the processes of meditation I hastily alluded to. Take as you may take the books where these are traced out for you one by one. Begin to practice them. Do not waste any more time in reasoning out other processes that you are not ready to understand. Trust the voice within you. Follow the guidances who thus have marked out for you, who have trodden that road and have proved it to be true. Then swiftly and easily you will gain the knowl-edge. Then without long delay you will know of your own knowledge that these things are true. If the soul speaks to you, don't wait for the confirmation of the intellect. Trust the divine voice; obey the divine impulse; follow out the road traced by sages, by prophets, by teachers, verified by disciples who in the present day have trodden it and know it to lead to the rightful goal. Then you, too, shall know; then you, too, shall share; then your intuition shall be confirmed by knowledge and you shall feel yourselves the living, the immortal soul. That is my message to you then, to those who need not the proof and appeal to the intuition; and in giving you the message I speak not of myself; in giving you the message I bring you no new thing; I confirm to you in your own day and time what every prophet has asserted; what every disciple has taught; what every divine man has proclaimed. As a messenger of that brotherhood, I do but repeat their message.

S. A. M. LANDER

There is the weight of the evidence. and not in my poor reassertion of it. What is it that one soul should have found to be true, what all the great souls have declared? If you would have authority, take theirs. If you would rely on the word of another, rely on their word. Remember that what I speak is indeed spoken with my lips, but with their voice, and I bring to you the testimony of the ages; I bring to you the message from an innumerable company. I, but weak and poor in my own knowledge, limited and circumscribed in my own experience, servant of that great brotherhood, holding it the proudest privilege and delight to be able to serve and to give my obedience, I speak their word. I do not dare to endorse it, as it were, though knowing it to be true. I put it on their testimony, unshakable, immovable, back to the furthest antiquity, down to the present day, an unbroken army of mighty witnesses, an innumerable company of prophets, of teachers, of saints. Their messenger, I speak their message. You can prove its truth for yourselves, if you will.

UNEASY FINGERS.

To show the feeling of the multitude in Chicago, in regard to Sunday as a holy day, the press statements are that 35,000 persons visited the New Library Building, which was thrown open to the populace on Sunday, September 19. is not that any one takes them away It is mortifying that relic-hunters were abroad on that occasion; but it is prowant them any longer; you have found sumed there were clerics in the crowd, and they could not restrain their nn easy fingers, when there was so much

JAMES G. CLARK.

liberal church it is simply because orthodoxy has ceased to be orthodoxy and has turned liberal. But liberal as orthodoxy has grown in many quarters there is still a field and a mission for the liberal church in Chicago. Many accessive sets of prophets of disaster will come and go ere the liberal churches in Chicago close their doors In the meantime liberalism will do what it can to show our good orthodox brethren the better way.

BRAVE WORDS.

President Schurman, of Cornell University, did the correct thing in his annual address to the students, when he said a few days ago:

"Cornell recognizes that the majority may be wrong, and the minority may right. Absolute freedom is the soul of the institution. We believe here that one man with God's truth is a majority, and every teacher is expected to do what Socrates did-although he outraged Athenians and suffered martyrdom for it-to communicate to others his own beliefs and convictions or else to answer to a charge of sacrilege. believe the institutions should cease to exist a thousand times sooner than that a single professor should be coerced.

"Teachers should be free to investi gate and to announce and proclaim what they have discovered. They must er, of Arkansas, invited by letter the be free to present both sides of a ones tion. The teacher is not the represenpreachers of the various religious de tative of a corporation or the people nominations of Stuttgart, to occupy his but a representative of the god of truth. rostrum, and tell "Why am I a Bap-tist?" "Why am I a Presbyterian?"

"While money is a necessity to any university, it is not so paramount to the freedom of a teaching staff. Better that the university be wiped out of existence than that truth be suppressed The end of a university is propagation of truth. Any pretensions of a corpo ration to set limits on a teaching staff must be resisted as absolutely unwarranted."

This position is the correct one for the pulpit and the press. That journ alist who veers with the popular current, changing his position as often as the weather-vane, has mistaken his calling. The true journalist forms his opinion after laborious research, then he is qualified to educate his readers. And so with the teacher in the public schools, and the preacher in his desk The danger to all our institutions come from a desire to keep in step with the multitude, whether right or wrong.

THE LIBERAL PULPIT.

Rev. Dr. Thomas, the liberal elergy man of this city, says six orthodox preachers have made application for the vacant place in his pulpit made by the resignation of Rev. Vrooman.

We venture the opinion if there wer a thousand vacant places to be filled in churches which deny a triple-headed God, they could all be filled inside of a week from good orthodox pulpits. The churches for centuries have ridiculed the three-headed god Brahma, but late iv they have turned their eves within. and behold, the God they worship has a many heads as has the Hindoo deity. I of Christianity.

to finish the piece before he died. The The respect paid to his opinion conrequest had too important an object to denied. The pope readily granted it, and in the meantime a guard was set over Giotto to prevent his escape. On the painting being replaced in the artist's hands, the first thing he did was to take a brush, and dipping it into a thick varnish, daubed the picture all over with it, and then announced that he had finished his task. His holiness was greatly incensed at this abuse of the indulgence he had given, and

the original in all its beauty.'

esus.

trial.

COWARDLY CLERGY.

Dr. Thorndyke, a Spiritualist lectur

ture of a dying God. As the occurrence

the fables of elder times.

The Chicago Tribune lately published in its Sunday edition, interviews with the leading orthodox clergy of the city. in regard to Rev. Vrooman's withdrawal from the Liberal pulpit. They all threatened Glotto that he should be put agreed it was just exactly what was to the most cruel death unless he naintexpected; that Liberal Christianity was ed another picture equal to the one in a terrible decline, and that there was which he had destroyed. 'Of what avail is your threat,' replied Giotto, 'to no period when the orthodox pulpit was a man whom you have doomed to death at any rate?" But,' replied his holiness, so strong as now. One reason given for this was: can revoke that doom.' 'Yes,' con-

else's opinion

"Now churches are larger, and broadtinued Giotio. 'but you cannot prevai er, and better than the mere creeds on me to trust to your verbal promise a second time.' 'You shall have a par they teach, and it is seldom there is persecution on account of differences of don under my signet before you begin." 'On that condition,' said Glotto, 'I shall make the trial.' The conditional pardon belief." This is what The Progressive Think-

er has maintained all the time, that a was accordingly made out and given to Giotto, who, taking a wet sponge, in revolution is going on inside the church. a few minutes wiped off the coating by which it is dropping its narrow, with which he had bedaubed the picbigoted, persecuting creed, and that it ture, and instead of a copy, restored is destined to occupy the position now common to the non-orthodox churches.

Maj. Marshall, of the Salvation Army, represented the old-time thought of orthodoxy, and he should go on record as a survival of the church creed of fifty years ago, before it was modified by the learning of recent years, or had somewhat absorbed the inculcations of Spiritualism. The Major let himself

etc. He enclosed a stamp for a reply. All were silent but one, and he a Camp loose thusly: bellite, who acknowled, red receipt of "If I did not believe in hell I would the invitation. The seven others pub not be laboring in the Salvation Army. lished a manifesto declining to enlight-As I understand it these Liberal churches do not accept the idea of a literal hell, and this being the case it is en "a body of people whose practice and avowed purpose is to ignore and no wonder they are in decadence. The antagonize every claim of the Lord stronghold of the Salvation Army is its orthodoxy. We insist upon an accepta-Instead of repulsing the Spiritualist tion of the word of God in every par-

and his large congregation, if Jesus is ticular, without abridgment or trim-God, his ministers ought to have made ming or emasculation. No religious that fact apparent. True, since the work can be lasting if conducted upon thumbscrews and accompanying paraother lines. Belief in hell, and a burnphernalia have gone out of use the task ing hell, is a vital requisite." It was the "burning hell" all through has become a difficult one, possibly an impossibility, but under the general command to preach the gospel to every the Middle Ages, and down to modern creature, they ought to have made a

times, that gave the church its power. It was the dungeons, and tortures, the fagots and confiscations of the estates of unbelievers and heretics which fur-A CAUCASIAN MADONNA. nished the logic and the wealth on In another article account is given of which all the churches of to-day were the method employed to get a good plcbuilt

transpired in Rome the probabilities THE FOOL PREACHER.

are a white man was employed as the What was Paul driving at when he model. Though we cannot trace the said: "It pleased God by the foolishness beginning of the painting of the Maof preaching to save them that bedonna and her Son, yet we know Isis and Horus were represented by paintlieve?" L. Cor. 1:21.

All have heard the foolishness of the ings and statuettes in Egypt, and even preacher, and greatly marveled that such gross ignorance could be tolerated, Rome, many centuries before the Christian era; but when they were given Caucasian faces, as they now apbut had no idea his silly diatribes war we have no means of knowing without reason or sense, contributed to the happiness of anyone. Possibly ig-On this subject, so far as we now norance has a saving grace. It must have if it is necessary to believe in a know, history is silent, yet there is no question the same priestly figuds were practiced in that matter as in everyvirgin-born God, and that that God. fied on a cross at the hand of man, to thing else pertaining to the beginnings insure salvation.

BIBLE STORIES.

Our readers will find in this issue an article by Mr. W. H. Bach, in which he analyzes the Bible story of the exodus of the Israelites from Egypt, and applies mathematical tests to the Bible statements, demonstrating their absurd-ity and falsity. Mr. Bach has prepared number of such chapters, dealing with various Bible accounts, which he proposes to publish in a book. They will be found entertaining and instruct ive reading. The price of the book, bound in cloth, will be only 50 cents, and friends are advised to subscribe for the same, so that it may be published at once.

OFFENSIVE MUSIC.

Rev. C. S. Spaulding, of the Free Methodists, has just been tried by a conference in session at Freeport, Ill., and found guilty of violation of discipline, in that he had an organ in his church. For this awful offense the siuful brother was suspended from the ministry for six months. Good enough for him. He ought to have known that instrumental music, other than the cornet, the flute, the harp, the sackbut, the nsaltery, the dulcimer and the lyre

was offensive to God, since his ear had become accustomed to those sounds in olden times, and the organ, a modern device, could not be tolerated for a moment.

DASTARDLY MEANNESS.

Inquires Henry Taber, in his "Fact and Faith":

"Do we not want a more honorable religion in place of one which has de-liberately appropriated a college to its against the known desires wn use, and in violation of the expressed wishes f its founder? The history of Girard College, of Philadelphia, and its perversion from the grand intentions for it of Stephen Girard, to the teaching of the unmeaning theology of Christianity, forms one of the most dastardly acts of treachery and robbery that any his-tory can furnish."

N.F. BAVLIN.

A letter from Mr. Ravlin, on our first page, speaks for itself. It certainly presents a sad spectacle, human nature becoming so corrupt that a school to educate tricksters and villains is established in San Francisco. Cal. A few weeks ago we gave a full account of the infamous scheme, the object of which was fully explained, the aim being to educate tricksters in materialization. Mr. Ravlin is a distinguished lecturer and his word can be relied upon.

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mind, but a great deal more than the mind, and he will then begin to sense things that the mind cannot become conscious of thoughts that the mind is unable to appreciate; and now and then there will come down a great rush, as it were, of thoughts that dominate the mind and that the mind is unable to explain, although it realizes them as true when once they are presented to it. And then arises the question: "I did not argue myself up to this; I did not reach it by logic; did not reach it by argument; I did not reach it by thinking. It came to me suddenly. Whense did it come?" And the consciousness arises slowly, 'It came from myself; that higher part of myself which is beyond the mind and which in the quiet of the mind is able to assert itself." For as has often been said, just as a lake unruffled by the wind will reflect sun, or mountain, flowers, but ruffled gives only broken images, so when the mind is quiet the higher thought is reflected in the lake of the mind, but as long as the winds of thoughts blow over it, it is ruffied and only broken images are

> In the quiet of the mind, then, the higher thought asserts itself.

THE HIGHER THOUGHT.

Then comes another stage, a higher stage. The student tries more and more to identify himself with the higher thought; gropes after it, as it were; tries to feel it as himself; concentrates his effort and keeps the mind absolute ly still; and at some moment of that experience, without warning, without effort, without anything in which the lower mind takes part, suddenly the consciousness will be outside the body and the man will know himself as the living consciousness looking at the body that he has left. Over and over again in different scriptures this statement is found. You may read, for instance, in one of the Hindoo scriptures. that a man should be able to separate the soul from the body as you may separate grain from the sheath that enfolds it. Or, in another phrase, that when the man has dominated the mind he rises out of the body in a brilliant body of light-a statement literally true. The body in which the soul arises, the soul itself, that is luminous, radiant, glorious exceedingly, a body of light. No words could better explain this appearance, no phrase more graphdescribe the man rising out of ically

the physical body in a body of light. I quote that ancient scripture in order that you may not for a moment imagine this is simply a modern investiga-tion. All those who know the soul have passed through that experience. It is the final proof that the man is a living soul; not argument, not reasoning, not inference, not authority, not faith, not hearsay, but knowledge. I am this liv-ing consciousness, and that body I have left is only a garment that I wore It is not me; it is not myself. That is not I; I am here; that I have thrown off; I have escaped it; I am free from And that experience mentioned in those ancient scriptures is mentioned in other scriptures, too; it is the invariable experience of the prophet, and the teacher, and the seer, for none can

sciousness will be shifted upwards and the man will realize that he is not at all also is recognized as a toy in the higher regions of the life. Gradually you give then those pleasures; they have up lost their savor; but you perform your duties better than you have performed them before. Don't fail into the mistake that some people do when they be gin meditating of going about the world in their waking life in a fog, in a dream, abstracted, so that everybody says, "Why, that person is losing his mind." That is not the way to meditate. Meditation makes me fective, not less keen, not blinder; more alert, not less alert; more observant not less observant. The stage where people are dreaming is a very early stage of the training of the mind, when they are still so weak that they cannot manage their mind at all; and I have noticed over and over again, if I take for a moment a personal illustration. that I, who have done a good deal in this way of meditation, who have trained myself carefully along the road that I have been pointing out to you, I often notice when I am with people who have never dreamed of that at all and who call themselves quick observant people of the world, that I see

things that they miss, observe things that pass them unobserved, notice all kinds of tiny things in the streets, in the railway cars, in people, which pass by them without making the slightest

n more ef

mpression. And I only mention that to show you that it is not necessary to lose the powers of the lower mind while you are busy evolving the higher. The fact is you have them much more at your command, and just because you do not wear them out by worry and fuss and anxiety they are much more available when you want to use them; indeed, common sense is very marked; reason, logic, intelligence, cau tion, prudence, all these qualities come out strongly and brilliantly. The man becomes greater and not less on the mental plane because he works in a region beyond and above the intellect. He is given his life. He is not robbed lower life; he has lost it, and in losing it he finds it. Resigning the ower he finds the higher flowing into him fully and the lower is more brilliant than it ever was before. He asks for nothing; everything comes to him. He seeks for nothing; all things flow to him unasked. He makes no demands; nature pours out on him her treasures. He is ever pouring forth ill that he possesses. He is always full, although ever emptying himself.

THE VOICE WITHIN.

Those are the paradoxes of the life of the soul: those the realities proven as true when the existence of the soul known; and if to-night I have not tried to win you by mere skill of tongue or picture, or what would be called appeals to emotion and feelings, it is because I wanted to win your reason step by step along this path, because wanted to show you without emotion without appeals to intuition, without making, as I might make, my appeals to that knowledge within every one of you, that you are immortal existences and that death is not your master. Instead of appealing to that as I have the right to appeal to it, I have led you step by step along the path of the reason; I have shown you why you should take each new step when the others faithfully teach the things of the soul behind are taken; and let me conclud-

This poet and singer passed to spiritlife, September 17, at San Francisco, Oal. His poetry will survive him, and the grand tunes he originated, be heard for centuries to come. He made a deep impression for good on the present age.

HAVE I LIVED BEFORE?

Have I not lived on earth before? I cannot say I know, But sometimes seem to travel o'er A scene of long ago. I know in spirit I live on In perfect consciousness. For those dear friends who now have gone Return and so express. They also tell me that they show Bright visions of the scenes That are to come, that I may know The future-what it means. If this be true, then why might they Not hypnotize my mind

To view the scenes along the way That they have left behind? Why might they not by strength of will Or even presence, leave Their thoughts with me-my mind so

fill With theirs as to deceive?

This psychic force, unconsciously, Oft maks the psychic feel As others feel, see as they see Sense all their woe and weal: Then as I walk, and as I ride 'Mid scenes quite strange to me, can be made by spirit guide His own loved scenes to see. I do not know the reason, I To evolute, must come Again to earth, be born and die. And still remain as dumb.

If I must pass through ev'ry phase Of human life before I go to higher spheres, my days

On earth are evermore. As new forms come, new phases, too

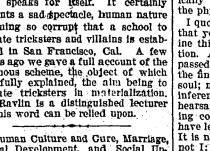
Are cast for me to ape: Tis all the spirit has to do: Be born in every shape.

Why not go on from earth to star, From star to star also, Now throwing off. now rising far Above, each time we go? have been shown beyond the tomb

Loved faces, this I know; But back through Nature's holy womb No consciousness can flow.

That I have lived I seem to feel, That I live now I know. But what the future shall reveal My spirit does not show. DR. T. WILKINS.

"Religion as Revealed by the Matedal and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-ject; philosophie, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, to \$1, cloth; paper, 50 cents. For sale at this office.



THE INTENSE PRESENT. If multiple matters of such supreme moment that, while we revere all that the past contains of nobleness and

A Plea for Searching, Critical Thinking.

'All actions are consequent upon certain motive causes, these being the re-sult of thought, the working of the mind of the individual. These results are modified by circumstances, by en-wironment, and principally by the habit of life and the type of mind of the per-son so surrounded, so influenced. All direction of action is controlled by the will power, if not of the man of whom we are speaking, then the stronger mind, the keener will of some one under whose influence he is, or under whose dominant mind he moves.

If you will carefully study any per-son you will find that his work, all his achievements are due to what he has seen fit to enshrine within himself as the mater of fully rounded out, so manly, so honest and so intel-ligent, that "to be an American were greater than to be a king." While we the rule or guide of his mind, and should study history's pages faithfully, the results of his life are in direct simi- thus to follow those ancient people from the results of his me are in direct simi-larity to the character of his ideal. If that be lofty, pure, then the life and its products will partake of these ele-ments; but if egotism and self-satisfaction have worked out an enormously elongated I, then that individual will for the lessons it contains, we must apbe groveling, debased, without ambi-tion and perhaps will find his sole America of the coming time will be the tion and perhaps will find his sole pleasure in living a sensual, sordid, sel-

This is just exactly the condition of the whole Christian church of to-day. The average member is content to throw all responsibility, all conse-quences upon that individual who has undertaken to "save him" and is guite content to confess, to pray, but he keeps right on doing about as he has done, and a moral lethargy has fallen upon all christendom, until the upholders of religious life in all our churches are typical Rip Van Winkles, contented to take regular naps of twenty years, feeling serenely confident that "their Savior" will-attend to all the business for them, and they need not even awake to "change cars for Kalamazoo."

This slothful condition of the "body religious" is but the natural result of a doctrine carried on to its natural conclusion, and is just what might be expected from a class of minds that would figure out such a solution to the problem of destiny. When these sleepers are inquired of as to why, and what, they always point to the very patent fact that they are "saved," with no necessity for further exertion. Even Is it, then, strang the old Romish church has sounder teachings, and although claiming salva-tion by virtue of Christ, they are willwork for it a life time, right certainly have traveled in a circle, even faithfully, too.

We say that mental leprosy, a moral

never be brought within the saving influence of this "Son of God."

beauty of architecture, music, cush-

loned seats, several ancient hymnals

and a few modern improvements there-

on, and a clergyman who will arise in

roundings, proceed to extract the ideas

contained therefrom, and if he has the

his text to mention something of inter-

tact to deviate far enough away from

his place, and, after extracting a frag-ment of holy writ from all of its sur-day.

PREPARE FOR THE

GOMING GONFLIGT !

by a few centuries elapsing between

their deaths and any record of the

down to them, but we need not elect

Joshua the next President of these

United States because he is dead! We

need a man very much alive to all the issues that confront us each and every

Moses was a reformer of his time.

paralysis has fallen upon or been de- who danced about a golden calf rather

veloped from within this body who than receive light from a spiritual have had for so many centuries the source. Are they not a type of many

"light of the world," and unless some a subsequent nation, indeed? These influence can be brought to bear upon ancient prophets (allowing for varia-

these peaceful sleepers the world will tions in the record of their lives caused

If you walk into the present day or-thodox temple you will perhaps find roundings and the traditions handed

lived! When did be die! Whet were the principal events of his life, and what were his most noted sayings? truth, we realize that the full develop-What circumstances called out such ment of a race, now in the prime of its manhood and its womanhood, and the thoughts?" Would you call the child wicked or irreverent, or punish her for development of a country as a home for her most natural queries? We may quite as well decide now that this race, is the all-absorbing question

of the age. Then the training of the children who whatever is too sacred to learn all about, is quite too holy for man's use, and had better be labeled "hands off," are rapidly coming up to take our places and continue our work, so well begun, may well occupy the remainder of the short days. The type of men and women who are the sons and daughters of a nation should be the highest concern of any country whose institutions, whose prosperity depend so largely upon the wise administration of just laws and the wisdom and patriotism of her law-abiding citizens. America of the future must contain a race of flect upon, while we garner the past

home of a people so intelligent, so peaceful and so true, that they will catch the sunset glow of the past and the benediction of those who before us wrought with patience so fine a national fabric.

Reformers that appear from time to time upon the historical panorama of the world, are most numerous. Many have learned well from the teachers preceding them, and then have incor-porated thereon something new, perhaps better, to bring into the lives of those who come after; something higher than those before had known. Many myths are thus relegated to the upper shelf of fancy or legend, and something better taught in place. Since history's page commenced to be written, this same process has been oft repeated, till the whole life of nun can now be viewed from the plane of advanced life, as you would look down upon a valley from the hilltop. We find that heroes are not confined to any race or time, but are always those who have risen superior to their surroundings to teach and live a higher life

Is it, then, strange that a prophet should have come out of Israel. These people who wandered forty years in a wilderness of such small expanse must forgetting to blaze the trees enroute. Follow these ancient childish people, Hicks

to protect the fragile thing. So the truth surrounding man, his life and destiny is of no such delicate texture, and since time its course began a truth must stand this test or it cannot be called a truth, and must fall into the realm of fiction. Beauty of allegory is not fact!

clent legends are only such, and all truth and all beauty are not too sacred to be looked fully in the face. And the time is fully come when no man shall investigate, and no farther." A PROGRESSIVE THINKER.

Young People's Spiritual

Union I believe it will be of benefit as well as interest to the Spiritualists of our country to know of the workings of the Young People's Spiritual Union of the Lily Dale Camp.

A temporary society was organized last year through the ardent efforts of Mr. George H. Brooks. At that time the question of the necessity of a so-ciety of National character was discussed, the needs being seen and felt, at the camp. The first year the efforts resulted in

holding several public sessions as "Young People's Meetings," in the auditorium. These were conducted wholly

by the young people, and proved to be very successful. Our president, C. W. Taylor, who is now secretary of the Ohio State Association, delivered a very able address at the closing session, which was pub-lished in one of our Spiritualist papers. This year we labored under difficulties on account of the absence of our president and secretary; but through the untiring efforts of Mr. Brooks, who met daily with us, drilling us in phys ical culture, our work went on. This season we held only one public meeting, our work being more in the social On August 6 we tendered all the

speakers on the grounds, about twenty in number, a public reception in the auditorium. After the informal reception of about an hour, addresses were made by Miss Maud Babcock, Mr. Simon Kittel and Mrs. Lou Moore, representing the Y. P. S. U., and responses were made by Hon. L. V. Moulton, Mrs. Mary Webb Baker and the Rev. W. W.

On August 12 a similar reception was given the mediums. Mr. A. Gaston, president of the camp, and Miss Alice Evans represented the Union and the responses were made by F. Corden White, Mrs. Jennie Schofield and Mrs. Maggie Waite. These programmes were interspersed with musical selections. Both receptions were well attend ed and everyone declared they were well conducted and added much to the

social side of camp life. On August 26 the society gave a pink social, the special features being a short programme, concluded by presenting Mr. Brooks with a Spiritualist badge a gypsy camp in which several of our well known mediums peered into the mysteries surrounding those who visited them. A museum of natural curiosities, pinning the eye on the owl and last but not least, icecream and cake served by a corps of bright young lyceum girls adorned with pink caps, aprons and flowers from tables daintily decorated with pink crepe paper ruffles

pink doylies and flowers. but neither he nor his sayings would The general decorations were pink figure largely in the United States Senflowers were in profusion, everybody ate. The Song of Solomon is good in seemed happy and the young people went home feeling well pleased with est to the nineteenth century man he its time and place, but Lincoln and may have a sizable audience, if the day Longfellow have gems of sweetness be pleasant and the streets perfectly and such depth of patriotism that every the result of their labors.

The Union purchased a lawn tennls dry; but the hundreds and thousands of schoolboy should have their beautiful bis townsmen, his neighbors never hear sayings deep down in his manly little set and arranged a tennis court near the shore of beautiful Cassadaga Lake. heart, as a basis upon which to build This received proper appreciation.

OUR FALL GAMPAIGN. The Progressive Thinker.

No. State State of the State of

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RELIGIOUS FRENZY. preacher, however, thinks that the la-

Religious frenzy carried people away at Beulah Park, near Cleveland, August 19 and 20, where Miss Leonle McDow-ell was alleged to have been cured of the measurement ell was alleged to have been cured of an illness which had prevented her the preacher a liar, and things were from walking for sixteen years. When very lively, for certain, at Grace Walter Malone, of the Friends' church, [cliurch. Some thought the pastor was "too slow," and it seems the pastor held called on those who wished to comthe same opinion of his congregation. They thought they could starve the mune, fully 400 people arose. Nervous excitement, we are told, agitated every preacher out, as they do up in Connecperson in the audience. A tall, handtleut; but the preacher "went on a some girl suddenly began leaping in the strike." air, clapping her hands till her strength

PIOUS SCHEME.

The creditors of the late Archbishop other in paroxysms of fervor. While this was going on, Rev. A. B. Simpson was anointing a party of suf-50 cents on the dollar. The proposition fering people in a distant corner. A was rejected. John B. Mannix, who young missionary from Arabia was re- TWO

some time ago. This money was given in trust to the pious Bishop, who put it into the treasury of the Lord, where became more intense and men and women broke out in impassioned prayer. It is such doings as these that drives t has remained ever since, and should people crazy and fills our asylums. It have been drawing interest; but it is not Spiritualism, but orthodox Ohristianity that makes lunatics. wasn't. I regret that Gov. H. should have been roped in by these pious schemers. The case will be continued ENTERED THE SWINE. n the courts and the end is not yet. A religious sect near Cushing, south-

BIBLE AND SHAKSPEARE.

east of Perry, Okla., claims to cast out devils. One woman says she has been Nearly every Klondiker who leaves relieved of nine pestiferous imps. Rev. Mr. Fry, the leader, it is alleged, is Tacoma provides himself (so we are told) with a copy of the Bible and Shakhealing all sorts of allments. More than 300 hogs died in and around Clayton, and not a few persons believe the cast-the Bible and twelve copies of Shakand not a few persons believe the cast-out devils of the revival have entered speare. Booksellers cannot supply the demand for the works of the bard of the swine. All this in the long month of August, about the 15th. Trouble is Avon. I must say, in regard to the latter book, that I admire their taste.

COMMENDABLE.

The Cincinnati Commercial Tribune While a majority of the pastors at Rockford, Illinois, are disporting themsays, that the genial Bishop Potter, of New York, who has returned from his selves at the seashore, the Rev. Mr. Uncle Sam's depleted treasury the M. E. Church, has raised \$1,000 to apply on the church debt, and in that proper duties on two cases of "the best Scolch whisky, a present from a time has only drawn a salary of \$175, friend." The Q. C. T. then proceeds, He appealed to the other churches to very considerately to instruct the good bishop how to "brew hot Scotch," from a formula of one of the Argyle family, men, as a common laborer at \$2 per printed 100 or more years ago in a little day, and does his pastoral duties also. book titled "The Ways of a Goodly Peo-Commendable.

> ANNALS OF THE POOR. If I had not been told so often that

the United States is a Christian country, I should still be doubtful of its truth, But further evidence is fur-

nished: In Cleveland, Ohio, August 24, three unfortunate women were gathering crumbs of coal on the railroad stretcher at San Christobal. "I expect tracks, when they were arrested and to be shot. Well, it may help the cause. sent to jail. One Mary Zoja and her in-fant, and also a white-haired old wo-Other considerations are not important." Here is religious fanaticism. man "slept on the cold stone floor." She was 78 years old. Of course, when arraigned, they were discharged. The corrupt Catholic priesthood. "Out of great Pennsylvania railroad system could hardly afford to punish three

could hardly afford to punish three poor, respectable women for "stealing" a few chunks of coal which had dropped from their cars. These are-"The short but simple annals of the poor." The "Daily Press" is my aupoor." The "Daily Press" is my au-thority for this heart-rending state-Cleveland is noted for its Euclid avenue, its many costly. churches, its famous parks, its many Dalatial residences; and recently cele brated, with great pomp and circum stance its one hundredth anniversary. Vive In Cleveland!

As a fitting sequel to the foregoing, "the greatest Catholic celebration in the history of Ohio, will take place in Oleveland, October 13. The founding of the diocese will be celebrated, and Central M. E. Church, of Salem, an en-thusiastic wheelman, was gambler the laying of the corner-stone of St. enough to beat his way through the bishors but will occur. The arch-

ple." If the bishop is made of the same clay as English bishops are, he will probably act on the timely suggestion, "for the stomach's sake."

anticipated.

RELIGIOUS SLAVES. "Religions perish when they have no longer followers who will die forthem." said General Rius Riviera on his

FOR HIS STOMACH'S SAKE.

Cuba may be politically free, but she will still be under the domination of a A BLESSED BELL On the afternoon of August 13, with

elaborate and solemn ceremonies, the new chimes of St. Patrick's cathedral. New York, were blessed by Archbishop Corrigan, in the presence of fully 5,000 ment. people. The bells, which are nineteen in number, were made in Savoy and cost \$50,000; and said to be the finest in the United States. Whether the tone of the bells has been improved by the papal blessing is a matter (like some

pass upon. IS A SCORCHER. The Rev. J. Ward Gamble, of the

of the eloquent efforts of the en gentleman. Is this the outgrowth of the teachings of that humble reformer whose commands, if they mean any-

thing at all, are worse than profaned. 'Go into the highways and hedges,' "Gather them into the fold," "Forsake evil and do good," "Live spiritual, holy lives, for inasmuch as ye have done i unto one of the least of these, my brethren, ye have done it unto me."

Has the church of Rome never gotten itself into a condition where sensuality The Salvation Army, dominated? much derided as it is, has more of the spirit of Christ and is faithful to his teachings and is willing to spend whole lives in the slums to help and teach beauty of figure, the lowly ones who there find their only shelter.

Now, the foremost elements, the adwance minds of the century, are willing to look the present condition squarely in the face, and with no glass, save fully appreciate the beauty found in fact, to scan the whole horizon of either. every-day life. They put good sense to the task, and good sound judgment to the wheel to see what can be and what must be done.

Man has outlived his childhood. The period of the infancy of our race ought to know. We cannot sanction that an-to be past, and we should, if ever we cient custom of burning up everything can as 4 race, be able to adjust ourselves to the present needs and exigencles. Primitive man has passed away, and if ever a time is or was when man is responsible for his own actions and must reap just what he sows as well as what his race before him have sown, that time is the immediate presquestion.

We repeat, that the mind of man is Because Christ lived two thousand the highest, noblest product of the cenyears ago and taught an improvement turies preceding, and that a higher type upon the old Mosaic law, and the matof man, with a keener, deeper knowlter was written up by several persons, edge and a nobler heart, shall stand at varied periods afterward, does not upon the pedestal of human reason to "save" us from using what little intelrule the world in the interest of the highest development of the human race, lect we may have in our possession toward living a reasonably straight, is the acme of all our thought. just life.

Just life. It is rather late in the day to concern of priest or the intimidating voice of the ourselves with the going into or the clergy shall be turned upon him who coming out of Jerusalem, or the stony dares to think or question, and we implaces in Palestine, or the exact locaplore protection for the minds of our ion of the Mount of Olives. These are people against any and all agencies that a part and parcel of the life and sur-seek to retard or impede the developcoundings of a person who taught that ment of the richest gem that the past "all men are brothers," and the aim has produced. We insist that our boys of all men should be toward the devel- be taught to think, to investigate, to opment of their better selves, and the criticise, that they may become a force ingels would beam encouragement that acknowledges no superior.

apon us if we lived in full harmony Who ever heard of Edison's telephone with those who have gone on before being injured by careful, intelligent and who are ready to surround us use? And if it were, a more perfect with heavenly blessings if only we instrument would immediately be dewake to know it. If Christ taught vised by that gentleman. Who ever thything of application nowadays it heard of destroying electrical currents, was to "love thy heavenly Father, who whether they were used or abused? is a spirit, and thy neighbor as thy. Who ever saw a telescope so perfect welf," and it is recorded that "true and that a painstaking astronomer might undefiled religion consists in visiting not fit an improvement thereon? Does the widow and the fatherless and keep. It contaminate all the water in our city ing thyself unspotted from the world." when our schoolbors analyze a few This present time is our concern, and drops by chemical process? Think you all you need to do is to walk down that the power to analyze or criticise your own street, or about your own will injure that poem, whether we feel neighborhood, be friendly with the little its intrinsic beauty or not? Of what ones that play about the doors, and re-member that the nineteenth century, two thousand and fifty (2050) a bright with all its advantages and responsi-bilities, is upon us, and what is its in-tense demand. This oncoming twenti-tense demand. This oncoming twenti-whom was it written?" If, in this same the century is almost here, and the year, a little hady should be curious American people have internal interests of paramount, they have so varied a dence have we that Abraham Lincoin

a pariotic American citizen. At the annual meeting the organiza St. Paul was a student and writer tion was made permanent and the fol when there were few such, and St. lowing officers were elected: President John was gifted of sight when his eyes Mrs. Lou Moore, 162 East Ferry street were opened upon the New Jerusalem, Buffalo, N. Y.: vice-president. Miss but of what use can it subserve us to Susie Hayes, Titusville, Penn.; secredeify the Holy Land because once it tary, Mrs. W. H. Bach, Lily Dale, N. Y. was the abode of these ancient philosotreasurer, Miss Alice Evans, Bolivar, phers? We do insist that our own N. Y. Washington and his noble band of na-It was decided that it would be ad-

triots are more to be revered than that visable to make an effort to organize a fabled youth Shamgar, who slew an army of six hundred Philistines sim-Young People's Union of a National character at the Rochester Jubilee: ply armed with an ox goad. Frank Walker, general manager of the

We have a literature gemmed with scintillating thoughts, filled with beauty of figure, the work of the fubilee, approved of the plan and invited the Union to be present in a body. A committee was appointed whose brightest minds, and give our children these finished productions as their luty it was to write interesting articles for the young people's department of every-day companions, and they will the Cassadagan, a paper published in soon be quite able to detect the differthe interests of the camp, so the camp ence between fact and fancy, and will attendants will hear from us during the year.

The aims of the Union are to promote The "Quest of the Holy Grail" is a the physical, intellectual, spiritual and finely wrought-out poem, containing about as much real fact as Moses' acsocial development of its members, and another year it has been proposed that count of the Israelites. Longfellow's we make arrangements to study parlialittle gem, "Footsteps of Angels," con-tains a fact that we are only beginning mentary laws, and practice music as well as our physical culture exercises. We hope in time to establish permapent quarters to be used as a clubcontrary to our own belief, even if our house, where we may have a gymnaaccepted teacher does substantiate his slum, reading room, etc., as well as a statements with that very familiar place for meetings. scriptural saying," "Thus saith the We hope in time to hear that similar Lord." This quotation is warranted to "clinch" any passage from Genesis to

societies have been organized at all our camps and in every city in the land. At the present time I know of but three Revelations, if the same be called in societies: One in Chicago, another in Washington and the corresponding soclety lately mentioned in one of the papers. The officers of the Union would be pleased to correspond with the offlcers of these or any other societies or persons interested in the movement of the young people among the Spiritual-ists. MRS. W. H. BACH.

Lily Dale, N. Y.

"Ghost Land."

To the Editor:--I have read with great interest "Ghost Land." The subject which it treats and the wonderful personal experiences that are detailed render every page of absorbing interest. The seeker after the occult will find in "Ghost Land" a mine of incidents, graphically related, that will richly repay the study. No thoughtful person can peruse "Ghost Land" without being deeply impressed with the thought that we are constantly envi

roned by mysterious subtle spiritual forces, that must exercise a potential influence upon human life. The public should feel grateful to you for the re-publication of this marvelous book, and every person who has any desire to procure knowledge of the unseen forces that are constantly fashioning material expression, should not fail to read it. I am sincerely yours, Chicago, Ill. E. SPRAGUE.



A Package of Papers.---Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own

subscription will be thankfully received.

Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Pro ressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a firstclass Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to abonce subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or to his troubles, his wife is sick in bed. I can add nothing to the picture, unless skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed arightal The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult us preyl subjects in a manner with which everyone should be familiar

The Divine Law Illustrated,

The Divine Plan as presented by The Progressive Thinker, is the only he, "and I owe \$25 for rent and groone that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves-poor struggling mortals-then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

toll-gate where the cyclers are asked to thick as blackberries, with a cardinal pay three cents toll. The toll-gate keeper, says the Philadelphia Record dropped the gates on the reverend genthe Philadelphia Record, tleman, who, without saying a word, dismounted, pushed his wheel under the gate, crawled under himself, and sped away to camp-meeting, where the pious man and his family are having a good time. He won't be able to beat his way through the heavenly gates, for good St. Peter will be on the look out for all such plous frauds.

HOW TO DODGE SUNDAY. The Salt Lake Tribune tells of an in-

ident that occurred during the Christian Endeavor travel that aptly illus trates straining at a gnat and swallow ing a camel: A devout Endeavorer objected to leaving at 11:45 Sunday night, on the ground that he did not travel on

Sunday. Geo Heintz, of the Rio Grande Western, showed him the way out. He said: "My friend, you go down break the Sabbath when traveling.

LET US PREY!

ON A STRIKE.

lous voice, said:

to buy food."

Capt. Benjamin Hammond passed to At New Haven, Conn., Sunday, Au- spirit-life, from his home in Davenport, gust 15, in the very heart of aur much lowa, September 4, aged 65 years. He vaunted Christian civilization, Rev. was a great sufferer from Bright's dis-Wm. Dixon, late pastor of the Congre-gational church, rose in the pulpit, a grand truth of Spiritualism, anxiously pale, hollow-eyed man, and in a tremu- awaited the transition that he might be

relieved. "Brethren, you expect me to preach He was for many years a well-known to you, but I cannot. I am hungry; I mariner on the lakes, having brought am starving. I have not a thing in the out and mastered several of the finest house to eat and no money wherewith schooners in the "sixties," that sailed the lakes; he was well informed on all

So saying, he left the pulpit and hurthe leading topics of the day and his ried away, while the plous congrega-tion went to their homes and laughed strict adherence to principle won him at the queer antics of the parson, over many friends. He was identified with their beautifully spread Sunday dinner Clinton Camp for the past seven years tables." This, says Rev. D., was the and was an active worker there while

experience of one of his predecessors. his health permitted. For a year and a half he has had no Funeral services, conducted by Mr. salary, except \$125, raised by the wo-Louis Block, were held at his daughmen at church festivals. He has reter's residence, and by his request, his signed; literally starved out; and to add body was incinerated. W.

"The Gospel of Buddha, According to t be a gold frame. There can be no Old Records." Told by Paul Carus. "silver lining" to such a picture. Let This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princi-Rev. I. A. Shanton, of Grace Congre-gational church, Cleveland, O., Sunday, ples. Spiritualist or Christian can scarcely read it without spiritual profit. August 15, preached his farewell ser-Price \$1. For sale at this office,

mon: "There is about \$60 due me." said "Social Upbuilding, Including Co-operative Systems and the Happiness and ceries." It is said that the trustees are Ennoblement of Humanity." By E. D. willing to compromise by paying the Babbit, LL. D., M.D. This comprises debts and letting it go at that. The the last part of Human Culture and Cure. Paper cover, 15 cents. For sale t this office.

"Ancient India: lis Language and Religiona." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper. price 25c,

or two thrown in to make weight. Mgr. Marthelli will arrive on the 12th of October, and a torchlight brigade, with gay music and banners flying, will escort him to the bishop's palace. The celebration will be continued for several days. Let the poor, poverty-stricken people rejoice! They have, at least, "the sanctions of our holy reltgion" to compensate them. Why should they not rejoice? C. H. MATHEWS.

New Philadelphia, O.

PASSED TO SPIRIT-LIFE.

fObituaries to the extent of ten lines only will be inserted free.]

The funeral of Mrs. Sophia Fox occurred on the 22d of September, at her home in Loraine, Ohio, and was largely to the train and go to bed. It is not attended by her wide circle of friends. wicked to go to bed on Sunday night. Hudson Tuttle addressed the people, Do that, and if the bed moves away and and was assisted by Mr. Thomas Lees. carries you with it before Monday She was born in Tioga, N.Y., and came morning, that will be due to causes to Loraine in 1834, marrying Daniel over which you have no control, and it Fox, and settling in the place where will be the bed that was wicked and she resided continuously until her not you. The pious gentleman took the death-63 years. Her daughter, Mrs. sinful railroad man's advice, and now Lillian Russell, cared for her during her George says he is going to take out a declining years. She became an early patent on his device of how not to convert to Spiritualism, and made it the rule and conduct of her life. X.

...GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS :- Each contributor, same day. His meetings have been is alone responsible for any assertions well attended and quite a good deal of or statements he may make. The editor interest has been awakened among the llows this freedom of expression, beoutsiders. He writes: "This is one of lieving that the cause of truth can be best subserved thereby. Many of the have yet visited, and mediums are alsentiments uttored in an article may be ways sure of a cordial welcome among diametrically opposed to his belief, yet the faithful. At my last meeting on diametrically opposed to his black, so that is no reason why they should be that is no reason why they should be running and the thanks was tendered me for efficient suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those services rendered, and a hearty invitation to come again was given me by the management." A bronchial trouwho differ from you. ble of a severe nature induces him to

First Spiritualist Society of the South repair to a dryer climate. The Doctor Side, at Unity Hall, 77 31st street. Con-ference meetings at 2:30. Lecture and might be concerted effort to maintain our tests at 7:30, by Mrs. G. G. Cooley, of against the attacks of the enemies of lowa. our cause.

C. S. Tisdale's present address is Wheatland, Mich. Mich.: "Through the mediumship of A. Mrs. J. W. Kratz was to lecture to the A. Finney, of 557 Fifth avenue, Grand inmates of the workhouse, at Canton, O., last Thursday. She has been kept busy during and since the camps. Rapids, Mich., spirit return has been positively demonstrated to some of the Adventists and skeptics of this vicinity.

First Spiritualist Society of the South I got him to come here last week and First Spirituanst Society of the Societ of give a seance. There were fifteen in ference meetings at 2:30. Lecture and the seance, only five of whom were tests at 7:30, by Mrs. G. G. Cooley, of avowed Spiritualists, and of these two drove nine miles, and two four miles to Iowa.

J. B. Jonson, the physical and trumpet get there. The manifestations were medium, will fill engagements at any simply wonderful. At one time a bass point within a radius of two hundred voice joined us through the trumpet, miles of Maumee, O. He is president which was so powerful that it was imof Maumee Valley Spiritualists' Asso- possible to hear the voice of the person clation, and has endorsement of same sitting next to me. Many departed ones is to genuineness of his work. Address came to their friends, speaking both through the trumpet and independenthim at Box 172 Maumee, O.

Ella Howard writes: "The Breeds-ville (Mich.) Spiritualists' Association ly. To one lady a sister came who passed out when a child. The lady, who was an Adventist, was convinced meets at its rooms in the Robertson that she had good evidence of spirit rebuilding every two weeks. September turn, as she said the name of her sis officers were elected as follows: 1. J. ter, she believed, was not known to her Howard, president; Mrs. Clara Rodenbaugh, vice-president; Mrs. Ella How-ard, secretary; Mrs. Lide Cramer, hushand, and certainly not to the medium, After being a lone Spiritualist in a community of Adventists and skep-tics for several years, I find it a matter treasurer. The Spiritualists of Breedsville gave a picnic at Ferguson's grove, Sadle Lake, September 9, 1897. The forenoon was spent mostly in visiting for rejoicing that at last some of my relatives and neighbors now have the same knowledge which has made life old acquaintances and forming new worth living and been so comforting At an early hour the ladies ones. to me when those who were dear to me spread the tables which were loaded to crossed to the other shore." overflow, and everyone partook of a H. H. Hutcheson writes from Springbountiful repast. The afternoon exerfield, Mo.: "The cause of Spiritualism still flourishes in Springfield, The clses were opened by a song from the choir. Mrs. Headley, of Benton Harbor, read an essay on capital punish-ment. Mrs. L. J. Williams, of Breeds-Hovey Society has had Mrs. Josephine Folsom as pastor during last year. Meetings were suspended on the first ville, gave a very fine lecture, taking subjects from the audience, Mrs. of August on account of hot weather, Wood, of South Haven, gave a short but resumed again Sunday, September 26, and we will have regular meetings address which was followed by tests. I. J. Howard, of Breedsville, gave some every Sunday hereafter. We have no fine tests and psychometric readings which were followed by Mrs. Nellie Raleigh, from Paw Paw. The meeting regular pastor at present, so solicit cor officers for the ensuing year: H. H. Hutcheson, president; J. M. Mitchell, was interspersed with some very fine music from the choir, which made the vice-president: Samuel Bower, secreoccasion a most enjoyable affair."

tary, and John T. Shank, treasurer." Ben F. Hayden writes from Indian-Mrs. I. M. Hatch writes: "The sevapolis, Ind.: After three months' wanenth anniversary of the Spiritualist Sodering through Illinois and Iowa, we ciety of Lincoln, Vt., was celebrated September 26. We had the pleasure of find ourselves at home again and ready for business in our line. Everywhere we went we found the people enthusilistening to two able discourses by Mrs. astic in the cause, but laboring under Morse Baker, of Granville, N. Y. The such financial straits that nowhere did subject in the forenoon treated more they feel able to do that which they felt particularly of the anniversary-of the should be done in a financial way. Out growth of the little band of workers in of this condition, however, I believe this vicinity; of the growth also of the good will come to our people, unable to minds of men from one generation to support foreign talent and from their another. The subject of the afternoon, own little home circles, will develop 'Is Lite Worth Living,' was treated in many pure spirituality than can ever be a masterly manner and appreciated by more pure spirituality than can ever be derived in any other way. It is always a full house. The ladies served a lunch in the home circle that the best proofs on Mr. Elliott's lawn, which was fit to serve a king. We are anticipating anare obtained. On our way home from Marshalltown Camp, we stopped for a other feast of good things in a few week in Princeton, Ill., where we were weeks, when Mrs. Baker will return to weeks, when Mrs. Baker will return to right royally entertained at the home of

Brother A. L. Davis and family, who W. H. H. Tucker writes from Streatnre good and noble souls, imbued with or, Ill.: "My best wishes are with you the true spirit of liberality and free- in the effort to arouse the sleepy Spirdom. We held several parlor meetings itualists to the fact that we as Spirit | thankful a thousand times over." that were well attended by a progressualists must ever be in touch with the ive class of citizens, and we think the highest thought, and be ready at all time is not far distant when they will times to meet ignorance and superstibe ready there to place their light upon tion upon the broad platform of truth and reason. I feel that The Progress the hilltop." On Tuesday evening, the 28th of Sep-ive Thinker should be read by every tember, a large number of the local true Liberal and Spiritualist in this Hermetic Brotherhood and other great American country, for through friends, gathered at 4006 Grand Boule and by its high ethical teaching only vard, the residence of their Elder Brother, W. P. Phelon, M. D., for a so-thought. We must educate the people cial reunion. The occasion was the Doctor's 63d birthday. The Brother-hood are in the habit of remembering in this pleasant, fraternal way, these heaven is not so low-arched that w anniversaries of their chief worker, as must enter it kneeling-no! but so highthey go by annually. The Doctor com. arched that all humanity can enter at menced riding a wheel this season, and one time. Read The Progressive in spite of the usual fails and other Thinker and learn to think. I hope to punishment which a beginner is ex- see the day in the near future when all pected to receive at the hands or the Spiritualists in the United States spokes of his wheel, has succeeded in will subscribe for and read the grand becoming fairly a master of the vehicle, and noble truths found in The Pro-As he had not yet obtained a proper gressive Thinker; then our country will suit the Brothers deemed the occasion rid itself of the dogmas of the Dark a fitting one to present their Elder Ages and prosper. 'Progression' be with neat raiment appropriate our motio." Brothe for a rider, from cap to golf stockings. The Band of Harmony will meet Oc-The presentation was made in a happy, tober 14, 1897, with Mrs. A. E. Winton,

His wort is Biotom commence Bu-thy, October 3. He preses in Spiritual Temple Sundays at 2:80 p. m.; Tues-days and Fridays at 7:45 p. m. Ad-dress 242 Huntington avenue, where his daily class is in session. S. E. Snoke, president, writes from South Bend, Ind.: "Mrs. Eva Payne Hopkins, of Owosso, Mich., closed a successful month's engagement with our society last night, September 26. She is a lecturer and teacher of Spiritualistic philosophy of rare ability, and her work can but result in the uplifting

of souls and the upbuilding of the glo rious cause of Spiritualism. Her midweek lectures to ladles are a feature of her work that must result in the bet terment of the race mentally and physically. Her terms are very reasonable, and any society that secures her services is to be congratulated."

Dr. A. D. Howard, secretary writes from Sturgis, Mich.: "On September 5 the Harmonial Society of this place met for the purpose of electing officers of the society for the coming year. The result was as follows: President, Thos. Collar; secretary, Dr. A. D. Howard; treasurer, O. Elser. Executive committee, Jno. M. Kelley, Albert Mok, Mrs. Hannah Buck, J. A. Warner, Mrs.

Cressler, Soliciting committee, Mrs. . Anderson, Mrs. Chauncey Gilliams, A. Cramer writes from Coopersville, Mrs. O. Cressler. It was decided that we hold conference meetings every Sunday at the church, at 10:30 a. m until further notice. All are invited." Fred P. Evans writes from Malone. Y.: "I have been very successful in Malone and must thank Mr. and Mrs. Scott G. Boyce, whose guest I have been since my sojourn here for their kindly treatment. They were instru-mental in my coming to Malone, and we have succeeded in leaving a good impression of Spiritualism behind us. I also desire to thank the newspapers, the Malone Farmer, The Gazette and the Palladium for their fair

treatment of a subject which has always created so much adverse criticism in this orthodox town. I intend to leave Malone for Boston. Letters will reach me until further notice in care of Banner of Light, Boston, Mass." Mrs. J. R. Perkins writes from Kala-

mazoo. Mich.: "I wish to have you publish an account of our wonderful meet ng in our parlors, at 1832 South Burdick street, on Sunday afternoor at 3 o'clock. Dr. W. O. Knowles and wife, of Grand Rapids, are guests of ours; and the Doctor kindly consented to speak for us and give tests. We notified our friends and nearly sixty gathered to hear the Doctor. He is an able exconent of our spiritual philosophy, and held the audience snellbound for over

an hour. Then came the tests, which were remarkable; descriptions and names in full were given to the many friends who were there, and a feast of the good things were in store for us and any society wanting a good speak er and test medium will make no mis take in securing his services."

Ernest Cancroft writes from James town, N. Y.: "Last year the ladies of our city organized what is known as respondence with speakers and medi-'The Ladies' Liberal Spiritual Society ums. The society elected the following The objects of this society are as follows: First, to awaken a general interest in Spiritualism throughout the city Second, to raise funds, in various ways, to hire speakers, and in time, erect a temple dedicated to the cause of causes -Spiritualism. The first year's effort was a success. With the above objects in view, the Spiritualists of this city met a few weeks ago and elected Mr. Henry Watson president. He is a well known and successful manufacturer of our city. Other persons were elected to fill the offices customary to such a ociety. It is the intention of the soclety to obtain several speakers of name years ago; and it's sternally true. tional reputation, during the coming Rehonest in voir inquiries be wa fall and winter. When they arrive and put forth their thoughts, you ought to hear our city parsons denounce and attempt to contradict. Before closing, it would be doing an injustice not to mention the efforts put forth by the trance medium, Mrs. Kingsley Carpenter, a resident of Portland, N. Y. This lady

by her ability and zeal has in many ways helped the society through innumerable difficulties, for which all are IS

SPIRITUALISTIC EXCHANGES.

Items Suggested by or Gleaned Therefrom.

What moves this universe of worlds about in snace. Each moving independent in its place? Is it a God of wrath and love that holds them there?

Or only force of attraction-light, heat and air?

Truth in itself is the center of all vistas; its expression is its environments.

All are bigots who limit the Divine within the boundaries of their present knowledge.

The office of philosophy is to unfold tories. the perfect truth for our contemplation and willing obedience.

Life is dual-composed of spirit and matter; spirit is the controlling force left on earth, succeeds in reaching him through a medium, and convinces him and matter its medium. of the survival of the soul, of the con-

We often hear people boast of being Spiritualists, and talk of their beautiful home in the spirit world, but, perhaps, they will be as much disappointed as those who expect to meet Jesus in a local heaven.

The Spiritualists are certainly un folding a great organized system for the promulgation of ethics and factsconvincing them. a combined power for the centralization of modes of propaganda, and the control of local work and workers.

Spiritual phenomena prove that humanity lives and loves forever. There work is prosecuted; when some grand is a spirit world, and we are all in it. The angels descend and ascend to-day, and will forever. It is from the realms of the higher life that Spiritualism has descended. We abjure you, as you love the truth, and by all you hold dear and sacred, to work-work hard to remedy the evils of life, and take your places in the army led by the angels for Truth and progress.

Spiritualism is the philosopher's highest conception of the relations to the spiritual universe, his fellow-men and nirits; the loving thought of the age, altimating not in the perfection of re the situation. ligion, but in intellectual superiority which goes onward and rounds the character in moral completeness.

No chord so sweet was ever struck For human ear as downright luck. Love is the life of man, Emanuel Swedenbort affirms; and a true knowl-edge of outselves confirms the statement.

Faith is the ground of what is hoped and expected, and is active through love; is not knowledge but the resolve of the will to admit the validity of knowledge. $\chi_{\gamma_1} = \chi_1$ The world lookgth steadily forward:

creating at world, always before her. leaving woulds always behind her. The God created by the finite always partakes more or less of the weakness of its infallible creator.

It is no new doctrine we are teaching It was taught hy Jesus nearly 2000

Be honest in your inquirles; be watchful as learners; be patient in waiting for what you desire; and persevere, even although your efforts may seem to fail for the time.

Of the fact of spirit return and communication you can accumulate proofs at your leisure. But there are evil as well as good, ignorant as well as wise, spirits.

Spiritualistic phenomena, so apparently impossible as to be incredible to those who have not witnessed them, are

Professor d'Odiardi's instrument was From Two Worlds, London. invented seven years ago, and was in-troduced by Dr. Baraduc to the Academy of Science of Paris. It seems to o be a first-rate introduction to occult subjects, demonstrating as it does, in a way that can be brought home to the crudest mind, the existence of un-An outsider reading the Spiritualist papers would be sorely puzzled to deseen forces. Beyond that, it is exceed ingly suggestive as to the value of

reports of startling phenomena, leading to numerous accessions to our ranks, greet our eyes. There, the dark side of the picture fills us with dismay. 80threatens to alter their point of view! Did they always think and feel and see cieties are breaking up for want of funds or indifference of members; mejust as they do now? If not, why resist diums are denounced and exposed! or resent the process of stil further change. "Freedom" wisely says: "As soon as we see that the ideas that help

us at one time will be outgrown by the an observant mind is forced to draw very impetus of progressive intelli-gence, we will understand why it was from these confusing contradictory reis that Spiritualism is forging necessary and inevitable that we ahead in despite of the Spiritualists themselves. This may sound paradoxshould have gone through the interme-diate steps. Also, we will not worry ical, but a little reflection will show ourselves about what idea is to be th that the distinction is eminently proper. next step or how we are to get it. We Spiritualism per se is penetrating into will know that it will be forthcoming every class of society, because it is an in time for us, just as any previous de immortal truth, because its light sends mand in the same line had brought its its rays into the darkest recesses of the own supply. The very fact that we human conscience. But conscience is have outgrown an idea pre-supposes an individual possession; no conviction en masse is possible; therefore are the conquests of Spiritualism single victhe fact that we have grown into a more positive one, and one that will be in perfect harmony with our highest degree of receptivity." A SPIRIT SEEKS A LOVED ONE

DELICATE AND SEASONABLE. The following delicate and seasonable little poem has floated our way: tinuity of life, of the possibility of com-Beautiful sheen of the silver sea; municating with the so-called dead; as Beautiful pebbles washed to me; there are many spirits engaged in this Beautiful eager sails outspread, work, many are the converts thus made Black as the storm-cloud overhead: Beautiful waves when the sun breaks

> Golden dazzle and leaden hue; Beautiful haze in the dreamy sky; Beautiful cloudlets sailing by; Beautiful earth and beautiful sea, Whisper your beautiful message to me



Nearly Half the States Rep-

N. S. A. INVITED TO HOLD MEET-INGS AT AUDITORIUM, NASH-VILLE CENTENNIAL, BY GOV-ERNOR OF TENNESSEE, MAYOR OF NASHVILLE, CITY COUNCIL AND BOARD OF MANAGEMENT OF FAIR.

The Nashville meeting has now passed into history. It was a success beyond the fondest anticipation of anyne. All the meetings were well at tended, increasing in numbers until on Sunday night at the closing meeting Watkins' Hall was packed to the doors with an audience of five hundred people, many of the elite of the city being

present. Mrs. Loe F. Prior and Col. Chas. H. Stockell have shown in the management of this meeting marked enthusiasm, self-sacrifice and executive abil ity. The success they have won will

long be remembered. The citizens of Nashville vied with each other in their hospitality, and entertained visiting speakers without financial recompense. Only one minister growled before we arrived, and said "the religious menagerie" was coming to town, but he evi dently repaired to the cyclone cellar during our stop there, not desiring to come in contact with "The Northwest Wind" (Moulton), or any of the Spirit ual and intellectual combination gath

ered in the Rocky City. Nashville is fortunate in having proressive newspapers, and more than that, fortunate in having reporters for said papers who are educated and intel lectual enough to attend a Spiritual neeting and report the same truthfully and respectfully. No better reports of a convention were ever given than those printed in the Nushville daily pa-

AFTER HER DEATH. THE STORY OF A SUMMER. BY LILIAN WHITING.

THE WORLD BEAUTIFUL

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Melbourne, Australia.

A GERMAN SEERESS.

Dr. Julius Muller delivered a lecture mediums who professed to read in cards the information which they re-

ceived by impression. But we must allow Dr. Muller to re-

the first benefits? For our co-opera-

tion is a condition of success, and in what should our co-operation consist? A proper understanding of this ques tion will, to my mind, give the key to THERE ARE TWO DISTINCT forces operating, or expected to operate in accord, in this campaign against ma-

terialism, error and superstition, to free the human race. The spirits combat ignorance, their war-cry resounds afar: "There is no death!" They wave the immaculate banner of Truth, they make recruits and enroll them under it; they wish to lead them to the country of eternal light-for they come not to stay with us, but to lift us to their own level; they leave with us clear and simple instructions how to fit ourselves for

England.

THE PRESENT STATUS.

There is surely something amiss.

orts

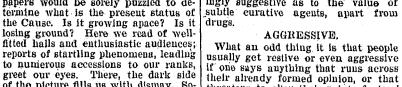
THE CONCLUSION.

From Harbinger of Light,

in the Town Hall, Berlin, entitled "Prophecy," and containing a narrative of his own experiences. The speaker said there could be no doubt that there were seers or fortune-tellers possessing certain powers of divination. Most of them exercised their gifts for mercenary purposes. In general they were

noble thought is given us through the organism of an entranced medium, we do not reflect that the invisible intelligence has left the pure ether of the higher spheres to enter the foul earthresented. atmosphere to serve us, to impart to us the knowledge that will make us free and happy. How far do we co-operate in that work, of which we have reaped





fraternal speech, laden with the loving 1535 North Rockwell street. regards of all who had contributed to Northwestern train to Maplewood, or make the whole affair a complete sur- Ellston avenue electric car at State and prise to the Doctor, who for once, was Randolph to Diversey avenue. Walk caught without expectation. The Doc- west four blocks to Rockwell street. tor's response was in his usual impress- All members and friends are cordially ive way. The social interchange of invited.

word and thought, the serving of reword and thought, the serving of re-freshments, with burning candles and Philadelphia Spiritualist Society has souvenir flowers, after certain ancient opened its meetings for the senson and forms and customs, filled full the hours, has had during this month large and and it was well on to "low twelve," be- appreciative audiences. Mrs. Irene fore the harmonious company ad- Stephenson, of 2247 Ingersoll street, journed. has been the speaker. Mrs. C. Fannie

C. W. Pratt, of Kansas City, writes Allyn, who is a great favorite with our that The Progressive Thinker is the people, will occupy the rostrum during best paper h ever read, and "Ghost the month of October. Our lyceum will Land" is worth ten thousand Bibles. open the 1st of October under the man

The St. Louis Globe-Democrat of agement of Mr. E. Myers." September 27, gives an account of a The Nashville (Tenn.) American of Spiritualistic wedding, in which the September 20, contains a synopsis of a contracting parties were Robert Moor-bouse and Miss Clara A. Teahan, of F. Prior, to a large meeting held in K. that city. There was a large number of P. Hall, the preceding evening present, the marriage taking place at Her address was in reply to an illiberal conclusion of a regular service of sermon by Rev. Dr. J. B. Hawthorne, the Self-Culture Spiritualist Society. who denounced the Liberal Congress to Dr. Wm. Peck, who has been lecturing be held in Nashville, terming it an ecthere, officiated. elesiastical menagerie, including the

Spiritualists in the same, and severely A. C. Priest writes that the engagement of Dr. Schlesinger, for the First criticising them. Mrs. Prior's address Spiritualist Society of Spokane, Wash., was pointed and telling, and made the was not consummated. reverend gentleman present a piliable

Dr. J. H. W. Mumma writes from appearance. Vincennes, Ind.: "I must say of a truth. | A. S. Hudson, M. D., writes: "It looks paper printed, without any doubt, wherever I can send the Gospel of ter read a scrap of poem, have a song, Truth to enlighten humanity that is my or tell a story. They hang onto ortho-mission."

A. J. Weaver's words are nuggets of During August and September visitwisdom-'Educate.' ' ing speakers assisted at the Beacon Light Spiritual Church, 617 N. Clark F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will street, as follows: Mr. G. H. Brooks. begin the fall meetings October 10. at

Doctor and Mrs. Noyes, Doctor and Mrs. Magoon, Mrs. Cox, of Dybuque, Odd Fellows' Hall (second floor), cor-Iowa, and Mr. Brown. Mr. Perkins is ner Wabasha and Fifth streets. Mrs. aslo lecturing Sunday morning at Jol-Mary Langdon has been engaged for October to lecture and give tests each iet. Illinois. ۰. Dr. C. H. Figuers has been in Cleve-Sunday at 3 and 8 p. m., and Mr. Wm.

F. Langdon will give a mid-week physland, O., for seven weeks, lecturing and giving platform tests for the West ical seance." Side Society, Sunday afternoons, be- W. J. Colv

W. J. Colville's farewell meetings in holding meetings at Brooklyn, Chicago, September 29 and 80, were 1000 Pearl street, in the evenings of very interesting and largely attended. N. Miller. Price 25 cents.

Mrs. Maggie Waite, the excellent platform test medium, is now in the city, and is located at 1219 Michigan

ivenue. Mr. G. C. Love, prominent as a Spiritualist and lecturer on the Pacific Coast, is now in Chicago, and would be glad to answer calls to lecture. Mr. Love has done a most excellent work in the West, and we hope he will have an opportunity to speak many times in this section of the country. Prof. S. W. Edmunds will lecture in lew Orleans during October. Address him for engagements at 2522 Freret street, near Third, New Orleans, La.

Mrs. Sarah E. Bromwell, pastor of the Endeavor Society ut No. 1 South Hovne avenue, has lately been doing some excellent missionary work in Michigan, from which she expects at no distant day, to see excellent results. She holds meetings every Sunday evening at the above place.

Prof. Lockwood has the following enragements: November Norwich Ct . December, Boston; January and February, Philadelphia; March, Pittsburg, Pa. The Professor has been in the city for a short time suffering from hay fever, but is now better. Letters will reach him at any time if directed to No. 98 Ogden Avenue, Chicago, Ill. E. R. Kidd, of Canton, Ohio writes:

Take

"Since the camp season has closed. Mrs. J. W. Kratz has served the Akron society, and at the present time is lecturing for the Spiritualists in Alliance. Ohio. The Spiritualists of both of the above named towns speak very highly of her and her work, all of which has been verified by her ladylike deportment while here, and two good lectures delivered by her in this city. The first lecture was delivered September 23, to the Spiritualists exclusively. The sec-ond and last lecture was delivered Thursday evening September 30, to the

convicts of the work house, also to about fifty invited guests. The lecture was soul-inspiring. After the lecture every one passed out in line to shake hands with her, each of the convicts receiving a kindly and consoling word from this noble woman. The superintendent of the work house and his good wife being so well pleased, a pressing invitation was extended by them to Sis ter Kratz to deliver another lecture to the convicts within the near future. On next Thursday and Friday, she will return to Canton and will deliver lectures to the Spiritualists and the citizens of

Canton. Any Spiritualist society needing the services of a good speaker and a worthy advocate of the cause all good Spiritualists love, will make no mistake in employing Mrs. Kratz."

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can

fail to be fed and delighted with this book. Beautiful spiritual thought, com bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1. "After the Sex Struck." By George

in their natural order to those on the spirit plane.

It takes all the talent, science and cleverness to produce a passable imitation of a spirit photograph, but all skill and roguery are incapable to produce on a photograph the picture of a person of whom no portrait is in existence.

The spirit law is that as are a person's thoughts on earth so does he attract to him spirits of corresponding thought. The gambler must of necessity attract to him the spirit of one who was a gambler when on earth.

All God's ways are equal all man's ways are unequal. The thoughts of God by man formed, are as the ways and minds of men who think of and about God.

The human picture of the Deity might well be likened to a kaleidoscope which has been turned and so changed by the sure and even hand of time that it now bears little resemblance to the original creation or picture.

Man is born into the world full of man's own evil, or as it is by man termed circumstances-evil of man's own producing, and how can he be influenced by nature's not his own? He is grown up according to nature not his own, but often essentially evil.

There is an assumption prevalent in the minds of most investigators of Spiritualism-first, that spirits ought to know everything; second, that they are (or should be) all perfectly truthful in their communications with mortals. and, thirdly, that they should be able to speak or write through or otherwise control the medium with the same facilty and reliability as they did their own organisms when in the body.

Spirit refuses to disclose itself save to those who search for it with the talisman of fafth.

Dreams are of two classes. They may be the rambling reminiscences and imaginations of the mind of the dreamer, or they may be caused by the hyp-notic inducing of a spirit; also, they may be a missive of these two causes. The secret of matter is well-nigh diulged in the light and facts of natural science. It is outmost phenomenon: in s static force; it is the lowest phase of substance, the last effigy of form: it h a somewhat; it is an apparition; it is phenomenality. jp

The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned, he will hesitate be fore he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent as himself.

"In the bright"golden sometime,' Is the prayer of each heart; And the prayer grows more fervent

As those white curtains part.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the periments of Dr. Luys, whose photo-proofs and philosophy of Spiritualism graphs of emanations are immensely should have this excelient book. Cloth, \$1. For sale at this office.

late his own experience. 'An old lady of title, who had lost all her income, came every week to dine with us," he said. "She was a mediumistic secress. 'You will have a visit to-day or to-morrow.' she said. 'from the court?' The day after came Princess Wilhelm our present Empress, and her sister, the Princess Frederick Leonold. "In our house was a sick child who

was taken to the hospital. "The child will die to-morrow afternoon,' she prodicted, and so it did. To a lady visiting us in the evening she said, "To-day you have counted a lot of money.' It was quite true, for the lady had superintended the taking of the cash at a philanthropic meeting. Our visitor asked 'Do you know anything more of me?' She replied. 'It is my misfortune that I see too much.' Then she told our vis itor that she had hought a place of burial the day before, which was true. We then retired to another room. Our guest went first and my wife and I followed, when the secress took us aside and said, 'Yon poor visitor will be dead in six weeks.' And sure enough in six weeks we followed her to her last resting place. After eight days' illness, she had died from inflammation of the lungs.

"A lady of title who came with her mother from the country told me they had visited a fortune-teller, who informed her that an accident would occur, through which her son would fracture his foot. The day after came a message from her son to that effect, and his mother had to return to him at once. This induced me to visit this same fortune-teller. 'You have three children,' she said. 'The two eldest you will have to send away from home for six weeks, then your youngest will be-

come very ill. But do not be alarmed, it will recover.' The child fell sick with scarlet fever, the others were sent away, and six weeks elapsed before I could have them home."

Dr. Mueller assured his audience that this woman had told him often of many wonderful things. After this, we can easily understand the gentleman concluding his lecture with the quotation from "Hamlet," "There are more things in heaven and earth than are dreamed of in our philosophy."

From Light, London, Eng.

REGISTERING THOUGHT.

We lately paid an interesting visit to Professor d'Odiardi, at his modest little ture." hospital at Notting Hill Gate (30 Silver street). The Professor is an old stu-dent of electricity as a curative agent, and, though his hospital is small, It abounds' with valuable contrivances for dealing with most of "the ills that flesh is heir to." He has lately been brought prominently before the public on account of his wonderful instrument for registering thought and emotion by bodily emanations, without contact with the machine: and he claims that the scientific value of this instrument

has been strongly confirmed by the experiments of Dr. Luys, whose photo important, throwing light upon; or opening doors to, many things.

pers of our convention. That these reports were read by the people of Nashville and appreciated is a fact, and the resolutions acknowledging their valuable services and thanking them for the were received with a hearty samo round of applause at the meeting Sunday night.

Mrs. Cora L. V. Richmond was list ened to with the attention her able and scholarly discourses demand, and the respect and love which the Nashville people entertain for this gifted lady vas attested to, her final poem on "Tennessee" causing an encore which continued for several minutes.

Hon. L. V. Moulton also came in for his richly-earned honors, and was roundly applauded again and again. The spirit messages through the mc-diumship of Mrs. A. E. Thomas, Newport, Ky.; Mrs. Maggie Waite and Mrs. Loe F. Prior were positive, clear-cut. Indeed I have been a Spiritualist seventeen years, and have never anywhere heard more positive communications given in a more dignified and businesslike manner than were given at this convention. The development of Mrs. Prior also as a public lecturer has been phenomenal, as proved by her able discourses at this meeting.

Eight young men rendered most quisite music, assisted by Prof. H. D. Sofge and Prof. J. H. Mullen. When the great audience, led by these young men, joined in singing "Nearer, My God, to Thee" on Sunday eve, the windows of a church in the neighborhood were emphatically and positively

Financially, the meeting was a success, socially the meeting was a success and Spiritually no one can ever estimate the amount of good work accomplished.

Frank Walker, Esq., of New York, ably presented the claims of the Jubilee.

I-well, I just did my duty. It is reported that I never have done as good work as at Nashville. Am not out for honors.

Thanks to Ferguson, Watson, Ladd, in spirit; thanks to Mrs. Prior and Col. Stockell and Nashville friends; thanks to Mrs. Richmond, Mr. Moulton, Mr. Walker: thanks to Mrs. Thomas and Mrs. Waite; thanks to all who made the Nashville jubilee a success.

All sincerely regretted that through illness President Barrett and Mrs. May S. Pepper could not be present. FRANCIS BAILEY WOODBURY.

By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturors on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lictures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For

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full gilt 63.0; six copies \$10.00; 12 copies \$19.00; post-age (4 cts. 8. Spiritualism defined and defended. Being an Introductory locture delivered in the temperance ball. Melbourne, Australia. Price 10 cts. 9. The Soul, and its pre-existent state. Price 10c, 10. Ingersolius nor Christianity-Which'Price 18co 11. The third journey around the world-Studying nations, races and their religions, in search of truth, hearly ready for the press-over 500 pages. Price \$1.75. For ssie at this office,

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sation and Free Thought. It is to Protestantism what the "Secrets of the Convent' is to Catholicism.

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INCERSOLL'S ADDRESS Before the New York Unitarian Cinb. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous splause from beginning to end. The pamphet contains 12 page, heautifully printed. Price 6 cents; ten copies, 50 cents.

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IS STILL A MEDIUM. * ANSWERS

Remains Unshaken.

This department is under the management of the dis-Unguished author, speaker and medium,

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

QUESTIONS

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

C. C. Van Buren: Q. When I began writing it seemed to be automatic, but now my mind recognizes what I am writing. I perceive the writing is not entirely independent of my mind. Should it not be?

A. This correspondent appears to doubt the genuineness of the manifestations, because his mind is sensitive to the thought being within. This cognizance of the thoughts as they are written, is common to all mediums in a greater or less degree, and reflection on the method of communication will show anyone that such must be the fact. The spirit does not take directly hold of the arm and use it as a writer would a pen. The influence must be excited through the brain of the medium, and hence his mind, however passive, will be cognizant in greater or less degree of the thoughts of the controlling intelligence.

A. C. Priest: Q. (1) Do the spirit teachers regard an-Imal food as morally or spiritually degrading, as a diet, and do they prefer vegetarianism?

(2) What is one of the best German Spiritual papers, price, and where obtainable?

A. (1) This question has been recently answered at length. The consensus of teachings incline to vegetarianism, and as man becomes refined and sensitive, the horrors and cruelty attending the slaughter of animals becomes appalling. Fruits, grains, nuts and vegetables furnish a diet, even excluding milk and eggs, quite complete in the essential food elements, for pefect health, and free from the ptomaines, which flesh often contains, the result of fright, fatigue or disease of the animal before being | the public is concerned. killed, or change in the juices by the beginning of decay.

(2) The Studien, for many years published at Leipsic, under the direction of Alexander Aksakof, of Russia, has been a dignified and scientific exponent of Spiritualism. Several German papers have been established in Germany. Dr. Cyriax believed himself called to a mission, and left a lucrative practice in Cleveland, Ohio, to go to the Fatherland and publish such a paper. He succeeded admirably. There have been several started in this country, but all failed. One has been published at Milwaukee, Wis., for the past two years. Emil Neuhaus is editor and proprietor. It is an able paper, and an honor to the devotion of the editor. There are so few Germans interested that the subscription cannot be large, and it is a wonder how so intrinsically good a paper can be maintained. Those who wish a German spiritual paper will do well to send their subscriptions. They will be not only securing the paper for themselves, but strengthening the hands of the editor.

M. F. Smith: Q. Can a medium when he desires, throw off the control, and have some mediums the power to drive away evil spirits, and send them to hell?

A. The lingering superstition in the mind of the questioner is the motive of these questions. The story of Jesus casting out devils, and their entering swine, has borne fruit. How difficult to escape the bondage of the ignorance of the past, and understand that the old ways passing into the independent state against his wishes. | what they are, but I see them.

Martha Hardy's Power Over the Spirits

Something more than a year ago there were frequent notices in the press of the city concerning the marvelous powers of Martha Hardy, of Ravenswood. This little girl of but 16 years, uneducated and unlearned in science and art, was reputed to have spirits by the score at her beck and call. Columns were written of her singular performances under the influence of the familiar ghosts which responded to her cry for assistance. She had no natural musical talents, yet when she so desired the spook of some dead but once famed cantatrice would come to her aid and she warbled classic arias of the most difficult composition with consummate ease and skill. She knew no language but her own, English, but these spirits enabled her to discourse in French, Spanish and German at will. True, she did not know what she said, but the words im-

puted to her were in good grammatical and synthetical orm. Where is Martha Hardy now?

She was spoken of as the new Trilby, but she had no visible Svengali. She went into trances, during which she sang songs and other compositions as difficult as those which made the hypnotized Parisian of Du Maurier's which made the hypnotized Parisian of Du Maurier's of Col. C. H. Stockell and the indefat-romance famous on two continents, but no human form | igable labors of Mrs. Loe F. Prior rewas seen to aid her in her rendition. She seized a pencil when the spirits so directed and wrote rapidly and without knowledge of what she wrote. She inscribed poems out knowledge of what she wrote. She inscribed poems meetings, interviewing influential peo-by Bryant, Eugene Field and others in script which was ple, and gaining the favorable attention said to be strongly like the writing of those writers, but until what she bad written was read to her by a third convention was well laid out when the until what she had written was read to her by a third person-if a spirit can be called a person-she never knew what the paper contained. Then she dropped out of sight. Her performances were lost to mind. Where is she now?

REMARKABLE MANIFESTATIONS.

Shortly after her exploits were fully written up, Miss Hardy, young as she was, assumed the duties of wifehood. Her parents were living at 1894 East Ravenswood park at the time she gave her heart and hand to Herman V. Higgins. A short time before her marriage she gave a writer for The Chronicle an opportunity to observe her work. She was a mere girl. She made no extravagant claims of supernatural powers. She did not pretend to know what it was that she did. But she seemingly could summon the shade of a favorite sister, dead several years, and hold conversations with her. She did so many things out of the accepted-lines of the spiritual scance that occult powers of some kind were freely ascribed to her. Yet undeveloped as a medium she was lost to sight so far as

Mrs. Higgins is still in Ravenswood. She lives four doors south of the home she lived in while with her father. She is busy with the accumulating cares which come to the wife. She has lost none of her power, but as was the case before her marriage is loath to demonstrate it. She has her household duties to look after, she says, and has little time for other things. She is the same care-free girl she was a year ago, with the added maturity and repose of wifehood and maternity. She can do the same things she did a year ago, but as was the case then has little inclination to perform them. She is busy with her home and cares nothing for the fame which her alleged doings might well bring her.

DOESN'T LIKE TRANCES.

"Oh, yes," she said yesterday. "I sometimes sing and sometimes I write. I do not know that anything has changed since a year ago. Not of any importance. I can't tell what it is any more than then, but it is some-

thing. It may be the spirits of the dead for all I know. All I am certain about is that trances are not good for my health, and I don't like to try them. No, I never had any idea of becoming a medium. I have all I can do at home, am happy here and want nothing else."

"We don't have to sit around a table now," broke in her sister, Miss Higgins. "We see things in the room without the sitting about the table with all our hands on it. Martha does not do as much as she did before she was married, but she can do as much or more. If she wants of thought are obsolete! A sensitive need not fear in to she can fill the room with queer shapes. I don't know

THE MASS CONVENTION Held at Nashville, Tenn., Un-

der the Auspices of _______the N. S. A

It is well known to nost spiritualists, and especially to the readers of The Progressive Thinker, that very early in the preparations for a Centennial Ex-position in Nashville, Tenn., the author-lites of the State, city and the Commis-sioners of the Exposition, extended an invitation to the N. S.-A. to hold a series of meetings or convention in Nash-ville during the Centennial,³ President Barrett visited Nashville early last spring and made the preliminary arangements, the management extending to the N. S. A. the same courtesies exbe told. tended to other religious and educa-

tional bodies. Later in the season Secretary Woodbury visited Nashville and completed the arrangements. Notwithstanding the long camp-meet-

ing season in the North, and the yellow fever scare and quarantine in the South, the results of the convention iasm.

have been most satisfactory. At Nashville the work and influence suited in working up an interest in the Cause and in the convention. For months Mrs. Prior has worked, holding officers, speakers and mediums repre-

senting the N. S. A. arrived, The programme announced two after-Noon and four evening meetings in Watkins' Hall, in Nashville, and two morning services in the Auditorium at the Exposition. Among the speakers and mediums present were Mrs. Cora L. V. Richmond, vice-president N. S. A.; Francis B. Woodbury, secretary N. S. A.; Hon, L. V. Moulton, trustee N. S. A., and president Michigan State Asso-ciation; Frank Walker, president N. Y. State Association and especial agent of the N. S. A. for the International Semi-Centennial Jubilee to be held next year at Rochester, N. Y.; Mrs. Loe F. Prior, Mrs. Maggie Waite, and Mrs. Annie E. Thomas, of Newport, Ky. Besides these workers employed especially to represent the N. S. A., were numerous mediums and Spiritualists from different parts of the country. Nearly one-half the States in the Union were repre-

sented in the convention, and added to the above, the local workers and Spiritualists made a representation that Spiritualists might well be proud of. Mrs. Richmond was the guest of Dr.

Henry Sheffield, 141 Vine street, one of the ablest and most respected physicians of Nashville, and a long-time Spiritualist. Other resident Spiritualists entertained some of the visiting speakers and mediums, and in every way the Spiritualists and citizens of Nashville have proven the old time reputation of

the South for hospitality to be more than well founded. Owing to the illness of President Bar-

reit, he was not able to be present, and Mrs. Richmond, vice-president, presided at all the meetings except those at the Auditorium, when Cbl. Stockell kindly took the chair as Mrs. Rich-

mond had other duties. In fact, she was announced to give an address at each session, and this, with her other duties as presiding officer; kept her busy. Secretary Woodbury had not expected to attend until a few hours before the time for the convention to as, semble, but on receiving a telegram that he was wanted, he hastened to the scene of action, and there, as everywhere that he is needed, proved that he was "the right man in the right

Without entering into the details of the programme, I will simply give the results, so far as observation can give them, of the convention.

Mr. Moulton seemed especially ism: or a Concordance of the Principal chosen to present the scientific side of Spiritualism, as deduced from the phe-mert Scriptures which prove or imply nomena, and no one who has heard his able explanation of the facts connected with the material basis of this philos Moses Hull. The well-known talented ophy can doubt that he is the ablest exponent of this branch of the subject that we have in our ranks. His adof the Bible in its relations to Spiritual. dresses at each session were masterly. ism. As its title denotes, it is a veriand he took up the line indicated above, table encyclopedia of infomation on the making in all a series of arguments that the logical listener could not fail to be deeply interested in, and that office. "The Religion of the Future." By S. would most surely lead to further Weil. This is a work of far more than thought and investigation. ordinary power and value, by a bold, Secretary Woodbury gave most inter untrammeled thinker. Spiritualists who esting and in one instance a very poetic address. Whenever he spoke he was listened to with marked attention and appreciation. He took the chair whenthis office. Price, cloth, \$1.25; paper, ever Mrs. Richmond was to address the 50 cents. meeting, and introduced that lady in "Who Are These Spiritualists and most glowing terms, always closing "and the Pastor of the First So with, ciety of Spiritualists of Washington, D. C.

an increasing tide of visitors throughout the month of October. There were fourteen in the party of merry sight-seers-speakers, mediums, etc.-who sat down to lunch at one of the pleasant refreshment places on the grounds. Needless to say they did am-ple justice to the viands, as they had to the more ethereal diet of thought a few moments previously. Time and space will not admit of a

lengthened account of what the party saw and heard at the "show," nor will the writer mention that after the ladies grew weary and returned to the city, the grown-up boys remained, whether to ride the camel in the "streets of Cairo," to try the height of the gigantic "see-saw," or to see the magnificent fireworks that ended in a blaze of glory around "the kicking mule," deponent saith not: but most likely these and more were witnessed, could the story The two afternoon and four evening

sessions of the convention held in Wat kins' Hall in the city were splendid meetings, and from the reception on Wednesday evening (in K. of P. hall) to the closing meeting in Watkins' Hall on Sunday evening there was an ever increasing attendance and enthus-

It is conceded by old residents and Spiritualists in Nashville that Spiritualism never had so fine and complete a representation in the city-and, perhaps, all things considered, in the whole South. Many of the intellectual and socially prominent people were in attendance at several of the sessions, and some of them received evidence that they came there accompanied by their friends from the other side. The press notices have been uniform ly good and tolerably full, considering the crowded state of the columns in connection with the Exposition.

Too much praise cannot be given to the liberal spirit manifested by the management of the Exposition in thus opening the way for an interchange of thought between religious and educational bodies. This is one of the first on the list; later come other denominations, including the Liberal Congress of Religion. We wish them well. -On Sunday night the speakers and

mediums were at their best, and it was a quarter to eleven when the meeting was dismissed. Still the audience showed no signs of fatigue. Mr. Moulton left early in the even-

ing for his home in Michigan, after de-livering a very fine address. Mr. Wood-bury left at 11:30 for Washington. Mrs. Richmond left on Monday for her new field of labor as Pastor of the First Soclety in Washington. Mrs. Prior will remain a few days and then go South. Mrs. Waite also expects to work in the South. Mrs. Thomas remains until Wednesday.

A telegram was received from Mr Barrett during the convention:

"Greetings to the convention. May success crown all efforts. An injury success crown and keeps me at home. "HARRISON D. BARRETT.

"Boston, Mass., Sept. 25."

With kindliest and most fraternal feelings, shared alike by resident and visiting Spiritualists, with the ties of Spiritual appreciation closely drawn, and with mutual congratulations that the convention proved such a grand success, the convention adjourned. May its light long remain.

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varied moods, "from grave to gay, from

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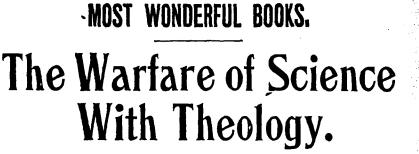
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Yet having entered it, his will is in partial abeyance to a dominant mind and he might find it impractical to free himself from such control.

But if what has many times been repeated in these columns on the nature and culture of mediumship be observed, there is not the slightest danger in yielding to such control. Evil or undeveloped spirits will not by their presence disturb those who are their opposites, but will be repelled, and hence if one thinks himself "obsessed" by such, his first attention should be given to himself, to find out wherein he is in error. If his own spirit is in the ways of righteousness he need have no fear. As eagles seek the mountain heights, leaving darksome caverns for noisome reptiles, bats and owls, spirit intelligences who are good seek those who reach upward to the heights, and those who have not outgrown their animal propensities attract intelligences of a lower order.

C. Pariseau, Montreal: Q. Will you be kind enough to let me know through The Progressive Thinker how many Spiritualists there are in different civilized countries and in the principal cities of the world?

A. The number depends on the definition of Spirit ualism. If simply to believe in immortality, then all church members are Spiritualists. The enumeration published long ago of something like 11,000,000, was of Catholic origin, and included all those outside the church and although repeatedly published, is an unwarranted In the absence of data, for there has overestimate. peen no census returns as to the number, nothing definite can be given.

David Cross: Q. At a place of amusement I saw lady perform wonderful feats, as when a boy sat in a chair, strong men from the audience could lift him with ease. When, however, she placed her fingers on him, three of the strongest could not lift him. What is the cause?

A. Such instances of greatly increased weight, or the opposite, levitation, are frequently observed by those pursuing investigation of spirit phenomena, and in this instance spirit aid may be introduced as a sufficient cause. The manifestation may be adroitly imitated and the expert show great power by the exercise of very little force. Stage feats must be always looked upon with suspicion, and explained by mundane causes, if possible.

Frank I. Bliss: Q. If I can get these questions truthfully answered I shall be fully convinced: Where was I born? My father's name and occupation? My wife's maiden name? Where born?

A. This is a sample of a great number of letters which have been received. Having only personal interest they are not adapted to this department, and are here introduced to show the slender basis on which the questioners agree to found their belief. While mediums are able to answer such test questions, and the genuine platform tests are a series of such exhibitions of spirit intelligence. it is possible for a sensitive to answer by mind-reading when the questioner is acquainted with the facts.

In truth such questioners would not be satisfied if their questions were fully answered. They would desire others, for the test seeker is constantly seeking new forms of what he thinks will be demonstrations, which constantlv recede.

It is not one such test which proves Spiritualism, but a rumulation, each making the probability greater.

Love is more pleasing than marriage, because romances no more pleasing than history.-Chamfort.

"Do you mean that they are material objects?" "That, I don't know. But I have seen hands ghostly

n appearance in the room. I have seen articles of furniture moved about when nobody was near them. How they moved, I can't say, but they moved whenever she wanted them to or whenever the powers called up willed. She doesn't know any more about it than I do, but there is something more than natural, I am sure."

The young woman who has such powers, as it is claimed, stood by and smiled while Miss Higgins talked. She is not at all reserved about the matter. She seemingly places little importance on it, and is content to look after her family duties and let the spiritualistic portion of her endowments go without challenge. But she will have to come out as a medium, say the spiritualistic folk. She will not be able to resist the influence of making her powers useful any more than she will be able or has been able to throw off those powers.

It was suggested that marriage on the part of female mediums would determine their powers. But this is not regarded by believers in the faith as of any influence whatever. They assert that when a person has such powers as are attributed to Mrs. Higgins they cannot lose them by any human agency. They pay no attention to the regulation of the life of a medium, male or female. This is a personal matter and nobody of the faith ever thinks of suggesting the advisability of celibacy as a means of increasing power. They are to be permitted to marry or remain single as their inclinations dictate. They will be just as successful as mediums in either state.

WHAT MR. FRANCIS SAYS.

John R. Francis is perhaps the leader just now of the Chicago branch of the Spiritualists. He is the editor of a paper devoted to the propagation of mystic lore and She gave some most satisfactory and mediumistic manifestations. He is in close touch with all that goes on in the Spiritualistic world. He has not met Mrs. Higgins, but is of the belief that she must some day come out as a medium, no matter what may be her

personal feelings on the matter. "I cannot see," said Mr. Francis, "what difference if could possibly make in Mrs. Higgins' case whether she remained single or married. Her youth might be figured

as an obstacle, but if her parents were willing, and she enthusiastic about the Jubilee. wanted to, she and they were the best judges of her marrying or not. We never pay the slightest attention to such matters. A medium is an ordinary human being

outside of his or her power to call up the spirits of the dead. Their lives are not necessarily set apart from the habits and relations of the rest of humanity. So that each is left to decide all questions for him or herself. I The Capitol is on a commanding emican see no phase of a case wherein anybody but the interested persons could or would have any right to suggest

a change in a proposed course. "But there is one thing which I believe to be true

A woman with the power ascribed to Mrs. Higgins will eventually become a medium. She may not want to, but she will not be able to prevent this. She may not know now what it is that impels her to these manifestations. but the time will come when she will be forced to come

out. When, is one of the secrets that only time can rereal. We do not know why she was chosen to do these things, so we cannot tell when she will be impelled to make them public and aid us in our work. But that she | terest and see the very fine display of will do so is one of the things which she cannot prevent."

Mrs. Higgins herself is not yet of this belief. She is of a kindly disposition, and if her friends wish her to go has surpassed-if any has equalledthrough her performances she is always willing. But she that of Tennessee. says she cares little or nothing for them herself. She is living at 1388 East Ravenswood park, and is content with the attendance during the hot weather, her husband and home.-Chicage Chronicle.

known author. Price 15 cents. For The work, addresses and tests of Mrs. sale at this office. "From Soul to Soul." By Emma Rood Loe F. Prior formed a marked feature of the convention, and she was always Tuttle. Lovers of poetry will find gems received with great favor by the audiof thought in poetic diction in this hand. ences. Her recent work in Nashville some volume, wherewith to sweeten has been a great aid in awakening inhours of leisure and enjoyment. Price \$1.00. For sale at this office. terest in this convention and in the general subject of Spiritualism.

"The Prophets of Israel." By Prof. Mrs. Maggie Waite did some of her C. H. Cornill, of the University of Koenigsberg. A scholarly and apprecivery best work as a platform test medium at this convention-all the more ative historical review of the prophets convincing because she was a total of Israel and their works. For sale stranger in Nashville at the commenceat this office. Paper covers, 25c. ment of its sessions. I believe many were convinced by these tests. "Poems of Progress." By Lizzle

Doten. In this volume, this peerless Mrs. Annie E. Thomas, of Kentucky, noet of Spiritualism may be read in-her is a lovely woman and a fine medium lively to severe." It is a boo startling tests, and I understand that treasured and richly enjoyed by all who she writes beautiful addresses under love genuine poetry, and especially by Spiritualists. The volume is tastly printed and bound. Price \$1. spirit inspiration that she sometimes reads from the platform.

Frank Walker, of New York State. was present, and in a few yvell-chosen fold Power of Sex." By Lois Wais-brooker. One of the author's most useremarks urged the people not to forget the Semi-Centennial Jubiles to be held in Rochester next year., Mr. Walker is an able and earnest worker and very

There have been many representative Spiritualists from different States, including Col. Jerry Robinson, of Lookout Mountain, Tenn.

Nashville is a beautiful city, situated on the Cumberland River, and is surrounded by hills that give the landnence, and the postoffice, 'court house and new city hall are fine buildings. Several colleges and institutions of learning combine to make Nashville the center of enlightenment and culture. The Exposition grounds, about two miles from the city, are well chosen and the buildings are certainly beauti-Cloth \$1. For sale at this office. ful and tasteful.

There were two morning sessions of the convention at the Auditorium in the Exposition grounds. After each of these sessions the visiting speakers and mediums, as well as the audience, had | by the sad experience of many wrecked an opportunity to visit the places of inthis office. exhibits.

I will not enter into details, but I venture to say that no State Exposition

The management are encouraged by notwithstanding the quarantine of the Gulf States. They think there will be 15 cents.

showing the persistency of Theology in fighting new and advanced ideas in Spiritualism; together with a brief his-Science. tory of the origin of many of the important books of the Bible," By

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. and scholarly author has here embodied The work is the masterpiece of a mind as devoid of wanton iconoclasm as of the results of his many years' study moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."-Chicago subject. Price \$1. For sale at this Tribune,

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DRS. PEEBLES tion and the advancement of the best religion given to man. Let all loyal and true Spiritualists attend this convention! The annual reception to the delegates of the convention by officers of the N.

S. A. will be given on the evening of October 18, at parlors of Ebbitt House, at 8 o'clock. FRANCIS B. WOODBURY.

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That there is need for the present generation of young men and women to be allied with the public cause of

Spiritualism grows more evident to the

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wish to take your case unless

you are dissatisfied with your

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We know some doctors do so,

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but specific medication requires

specific diagnosis. He who un-

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and who is gifted with the power

of correctly diagnosing, is the

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successful physician to-day.

but we do not.

SPECIFIC

MEDICINE!

DR. G. E. WATKINS,

8

QUICK

CURES!

observer of the present status of our public cause. The theme of this letter, as propounded by a friend who at-tended several of our public meetings and found there only middle-aged and SMALL DOSES! elderly people-mostly the latter-was apropos

Is it possible that Spiritualism has no utility, nor is helpful except to the aged ?

No one will admit that. All will say it is for all people alike, young or old, black or white, rich or poor. It is the philosophy of life here as well as here-after. Spiritualism is to teach positive truth of life. It is to destroy supersti-tion and ignorance. It is to liberate all the people from dogma and faith

by demonstrating positive fact. Is Spiritualism a philosophy or a re-ligion to only die by as a comforter, or is it a great, living, demonstrated truth to daily benefit our lives on earth?

With its great vital forces-material and spiritual-it should be the guide and helper of all people. Especially, should Spiritualism be attractive to the youth who never see anything monstrous in the plans of nature—and of God. The child-mind is full of confi-dence and sees only good and beauty in nature. Gods and devils are not parts of nature's plan, in the concept of a healthful youth. Disease and decrepitude ushered in the philosophy of evil. Hence, the philosophy of good is grasped for by the aged.

And Spiritualism became the great panacea to the mind contemplating the awful chasm of death gnawing just ahead. We scarcely thought of death when in youth and full of vigor. Spir itualism is full of truth and comfort to NO DRASTIC the weary traveler who has climbed

DRUGS! the heights. My good mother sent to me when was a young man the following dying

message: ⁰My son, Spiritualism is grand to live by, but is glorious to die by. I shall go forth in peace and trust." That turned the tide of my life, and I sought to know of the grand life that Spiritualism would lead me G. E. WATKINS, M. D., into while pursuing my earthly career. It has saved me from pitfalls such as dishonesty, falsity, injustice, deceit, physical debauchery, and, who knows, but of baser things.

Is it of value to the young? I can hear positive testimony, and I have seen the good results in many other young peo-ple. This great truth should be brought home to all of the young peo-ple. How shall we do it? Our lecture societies do not seem to attract them.

The Childrens' Lyceum lacks efficient workers. There are no attractions of fered by the Spiritualists. Parents do children to attend Spiritual meetings. The need of a social force deprives the Spiritualists from an attractiveness in their organized efforts. The young people drift to popular and well-equipped churches and Sunday-schools, because

there they find an agreeable association. No parent can be hard-hearted enough to deny the privilege. The land Passenger Association have all



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made existence a misery, instead of being the greatest blessing of God. If you are ill and remain in this condition, you are committing one of the greatest sins possible against yourself, against your friends, both in this life and in the next. No persons can develop the good that is in them, no person can accomplish their mission and perform the work laid out for them to do by their friends in the immortal life, if they are suffering untold agonies from any chronic disease.

ALL MEDIUMS AND LADIES

are especially susceptible to disease; they are sensitive creatures, who take on unhealthy conditions and their delicate constitutions are affected by inhar, monious surroundings or conditions.

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DCT. 9, 1897.

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on the certificate plan as announce last week. The Chicago & Alton R. R. will also give certificate rates.

Persons desiring to attend the convention, west of the Mississippi River, cau secure this ticket at Burlington, Keokuk, Hannibal, St. Louis and Chicago. We have not been able to secure rates in the extreme South; the southern boundary is the Ohio River. Rates can be secured from all towns on either

old hall." I lately heard a young lady, daughter of a noted medium, say: "I will not go to the Spiritual meetings because they are all a lot of old gossibs who have no use for a young girl except to scold her for having a little fun." I know a number of sous and daughters of mediums, speakers and prominent Spiritualists, who will not ally themselves with our Cause, and

side of the Ohio River. It is very important that all persons desiring rates should understand these yet are mediums and go to the spirits facts: Purchase certificate ticket to the National Spiritualists' Association Confor help and advice. I hope that every young person whose vention, Washington, D. C. If you do

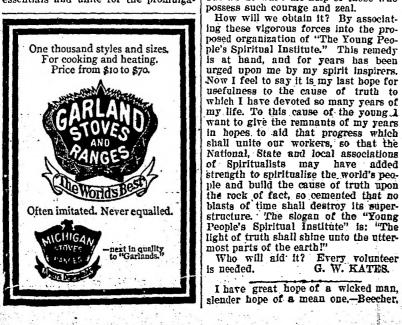
not secure this certificate when you secure the ticket you cannot secure any reduction in rates whatever for the return trip. Those having this certificate. signed by the Secretary of the National Association, can secure a ticket to re-turn home for one-third the regular fare. These tickets will be on sale to come three days before the convention. and will be good to return on three days after the convention adjourns, Sunday not included. Please remember one fact about securing these certificate tickets: you must apply for them at least fifteen minutes before the train you wish to take is to leave, as the ticket agent must have a chance to

make out the certificate. Headquarters of the delegates will be famous Ebbitt House, Fourteenth and F streets N. W., Washington, D. C. Persons coming to the convention are not obliged to go to this hotel. Comfortable rooms can be obtained elsewhere at reasonable prices, and there are a large number of restaurants in the city where good food can be obtained.

Every Spiritualist society chartered National Association should by send its most able member to represent it in this convention. Important matters will come before this body. The Spiritualists of America during the next year are not only to celebrate the fiftieth anniversary of Spiritualism; they will also be obliged to defend their Constitutional rights as well as the Constitutional rights of others. The time has come for the Spiritualists of this country to lead the army of Progressive Religionists and unite for the greatest good of the people. The time has come to cease quarreling over nonessentials and unite for the promulga-

in in

1



that Sniritualism is true, but I cannot attend their dull meetings in that dingy parents are Spiritualists, who may read this letter, will write to this paper or to me, and state their reasons why they do not attend Spiritual meetings and join the society. We should know these things and try to remedy them. I am sure that the public cause will not have necessary organic force, nor subserve the interests and needs of humanity until we vitalize it with the magnetic forces of our young people. The social interests, the worldly needs of humanity must be considered. It has long been proved that a puritanical religion does not develop the best morals and the greatest intelligence in the human family. With all of the preaching against the dance and the théatre these institutions have thrived and are to-day more attractive and helpful than is the church meeting when left to its merits. The Y. M. C. A. gymnasium attracts more members than does its religious meetings. Loud music and song does nore for the Salvation Army than what they preach. The Epworth League and Christian Endeavor societies are successful because their meetings are for young people. Zeal is thereby encouraged and protected.

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Their efforts were agreeable by reason olis, Ind.—Dear Doctors:—The night for psychic treatment, I took your letof congenial assimilation. It demon strates the need in Spiritualism. We cannot approve of street proselyting but we do want the help of those who

G. W. KATES.

ter in my left hand and put it on my knee and went to bed. Almost imme-diately my hand began to prickle like going to sleep and very soon all the pain went out of my knee, and have telt none since. With kindly wishes, JENNIE BRAFFORD.

Drs. Peebles & Burroughs, Indianapolis, Ind.-Dear Doctors:-With a grate ful feeling, I write you once more that

turned. splendid. Yours truly, N. M. LEFRANCIS. Foster, Ore., Aug. 26, 1897.

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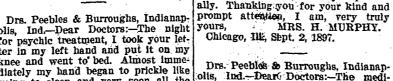
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 I think, from the grave." Always

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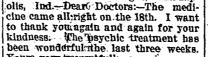
 r, Ore., Aug. 26, 1897.
 Sincerely, RHODA M. BENHAM, 217 W. 9th St., Michigan City, Ind.

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to thank you again and again for your



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